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The Group below: in the center, George H. Martin; at his right, James H. Van Sickle (top), Aaron Gove; at his left, Albert G. Lane (top), Louis H. Jones; above the center, Albert G. Boyden; below the center, John H. Phillips, all prominent public school men

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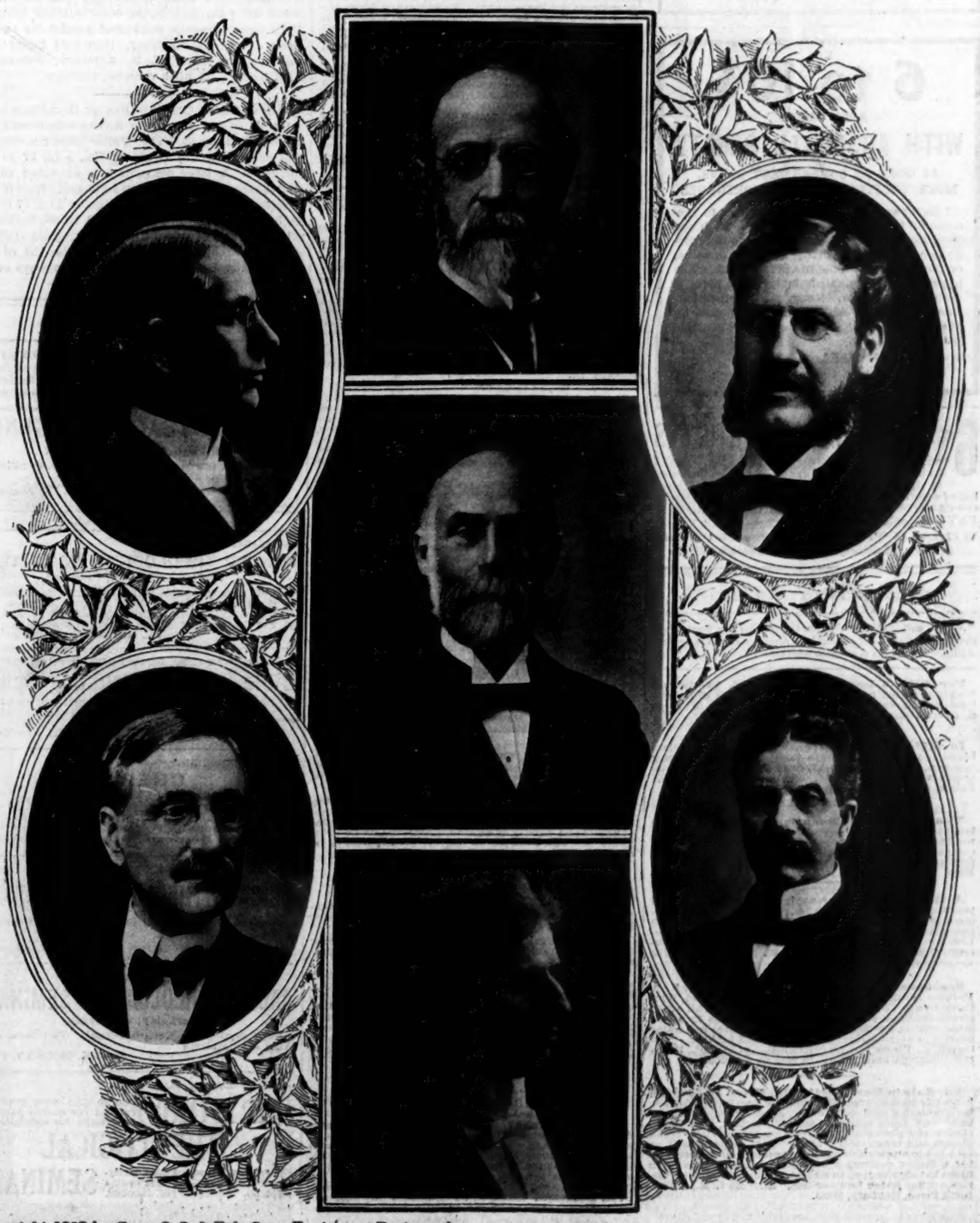

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Contents 15 Aug. 1903

EDITORIAL:
- Event and Comment 213
- Have We Enough Ministers 215
- The Secret of Mr. Campbell's Influence 216
- The New Pope 217
- Temptations of Individual Experience 217
- In Brief 218

CONTRIBUTIONS:
- Public School Leadership. A. E. Winship 219
- The Start in School Life. Rev. Henry van Dyke, D. D. 221
- Hewers of Wood IX., X. Rev. W. G. Puddefoot and Rev. I. O. Rankin 222
- The Five Great Public Schools of England. Caroline Benedict Burrell 225

HOME:
- Where Shall We Send Our Girls? Heloise B. Hersey 229
- The Other Side—a poem. Julia Harris May 229
- Tangles 232

FOR THE CHILDREN:
- Dicky-Bird and the Student. Winifred M. Kirkland 230
- The Conversation Corner. Mr Martin 236

THE SUNDAY SCHOOL—Lesson for Aug. 23 233

FOR ENDEAVORERS—Topic for Aug. 23-29 220

CLOSET AND ALTAR 232

THE DAILY PORTION—Aug. 16-22 232

THE CHURCH PRAYER MEETING—Topic for Aug. 16-22 242
- Editorial Comment 217

LITERATURE 234
- Bits from New Books 235

CONNECTICUT:
- Under Hartford's Elms 239
- New Haven in Midsummer 239
- By the Seaside 239
- Bristol's New Pastor 239
- The Coastwise Churches 240
- In Middlesex Meadows 240
- An Athletic Trio 240

IN VARIOUS FIELDS:
- Two Country Churches with an Admirable Record 218
- The Surplus of Ministers 220
- Vacation Varieties in the Smallest State 235

LETTERS:
- In and Around Chicago 224
- In and Around New York 240

MISCELLANEOUS:
- The Colleges and the Ministry 218
- Negroes and Church Disturbance in Boston 220
- The Virtues of Our Ancestors—selection 228
- Misuses of the Bible—selection 228
- Dr. George F. Pentecost's Observations on Missionary Fields 237
- Events and Drifts in the Field of Education 238
- Meetings and Events to Come 240
- Marriages and Deaths 241
- Leaders among Public School Workers 242
- Record of the Week 243

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Contents 15 Aug. 1903

EDITORIAL:
- Event and Comment 213
- Have We Enough Ministers 215
- The Secret of Mr. Campbell's Influence 216
- The New Pope 217
- Temptations of Individual Experience 217
- In Brief 218

CONTRIBUTIONS:
- Public School Leadership. A. E. Winship 219
- The Start in School Life. Rev. Henry van Dyke, D. D. 221
- Hewers of Wood IX., X. Rev. W. G. Puddefoot and Rev. I. O. Rankin 222
- The Five Great Public Schools of England. Caroline Benedict Burrell 225

HOME:
- Where Shall We Send Our Girls? Heloise B. Hersey 229
- The Other Side—a poem. Julia Harris May 229
- Tangles 232

FOR THE CHILDREN:
- Dicky-Bird and the Student. Winifred M. Kirkland 230
- The Conversation Corner. Mr Martin 236

THE SUNDAY SCHOOL—Lesson for Aug. 23 233

FOR ENDEAVORERS—Topic for Aug. 23-29 220

CLOSET AND ALTAR 232

THE DAILY PORTION—Aug. 16-22 232

THE CHURCH PRAYER MEETING—Topic for Aug. 16-22 242
- Editorial Comment 217

LITERATURE 234
- Bits from New Books 235

CONNECTICUT:
- Under Hartford's Elms 239
- New Haven in Midsummer 239
- By the Seaside 239
- Bristol's New Pastor 239
- The Coastwise Churches 240
- In Middlesex Meadows 240
- An Athletic Trio 240

IN VARIOUS FIELDS:
- Two Country Churches with an Admirable Record 218
- The Surplus of Ministers 220
- Vacation Varieties in the Smallest State 235

LETTERS:
- In and Around Chicago 224
- In and Around New York 240

MISCELLANEOUS:
- The Colleges and the Ministry 218
- Negroes and Church Disturbance in Boston 220
- The Virtues of Our Ancestors—selection 228
- Misuses of the Bible—selection 228
- Dr. George F Pentecost's Observations on Missionary Fields 237
- Events and Drifts in the Field of Education 238
- Meetings and Events to Come 240
- Marriages and Deaths 241
- Leaders among Public School Workers 242
- Record of the Week 243

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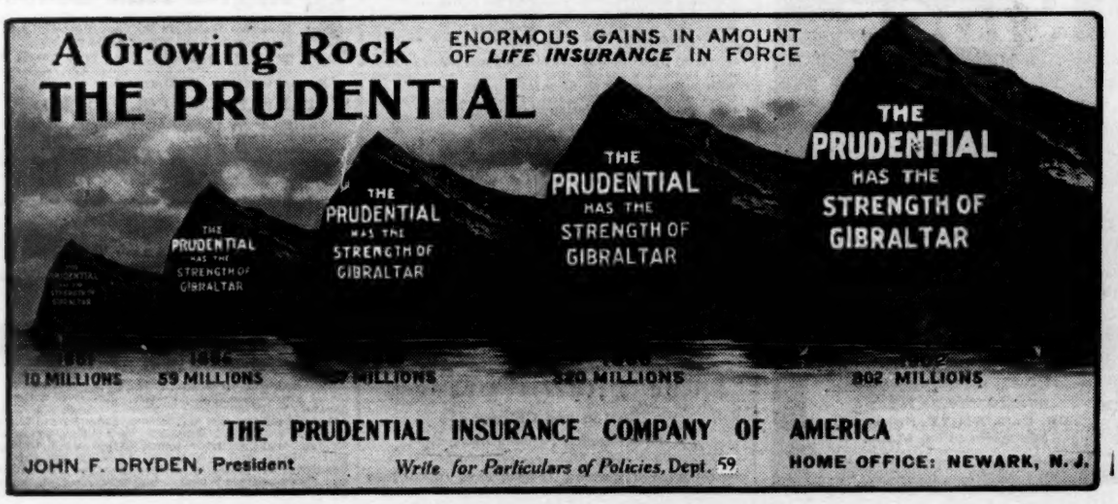

THE CONGREGATIONALIST

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Event and Comment

Our Education Number According to a custom now observed for many years, we are devoting one of our August issues in the main to the subject of education. As the years go by, the great educational movement sweeps on through its various channels with increasing force and fertilizes every tract of human life that it touches. We desire, not only in this special number, but week by week, to supply our readers with information touching the different phases of the educational advance, particularly as it relates itself to the kingdom of God. In this number we have brought together considerable current news in paragraphic form, which is supplemented by editorial comment and interpretation. The charming and graphic description of the leading English public schools will serve to show how similar and yet how different is the method of educating young men in that country, from that which obtains here. Nothing could be more straight to the point than Dr. van Dyke's friendly letter to the young person just beginning another year of school life. Put it into the hands of your son and daughter as they set their faces toward college halls. Miss Heloise E. Hersey, one of the most successful and most inspiring teachers of young women, discusses the always timely subject of How to Select a School. Other distinctive features will gain the attention they deserve.

The Special Feature Perhaps the quality which differentiates this educational number from most which have preceded it is the emphasis laid upon public school work and workers. We have grouped upon the cover seven men whose long and fruitful service in the field of the profession entitles them to this recognition, but they are only representative of many others whom it would be equally fitting to honor. Dr. Winship's article points out how men of this type are coming to the front all over the country and dignifying the work of the public school teacher and superintendent in the eyes of every one. The more we observe of the faithful, quiet, persistent endeavors of the thousands of teachers in our day schools, the more value we place upon their efforts. They are true allies of the church and as a representative of the denomination which has always honored educators, and which includes in its ranks many of the teachers in our public schools, we are glad to call attention to the debt of gratitude due them. Elsewhere we refer in greater detail to the special service of each of these seven men.

An Edwards Number We are glad to chronicle thus early definite arrangements for suitable observances of the Jonathan Edwards bicentennial, Monday, Oct. 5. That date, the two hundredth anniversary of the birth of this famous theologian, ought to be widely commemorated, not only in this section of the country, but wherever in the land his name is held in reverence. It is especially fitting that churches of the Congregational order should make the day notable. Among commemorative gatherings of which we have learned thus far, are several at points especially associated with the great theologian. At Pittsfield, for example, Pres. Henry Hopkins will preside over the afternoon gathering in the First Church, and the principal speaker will be Rev. John DeWitt, D. D., of Princeton University, and on the evening of the same day it is expected that Justice David Brewer will speak before the Berkshire County Club. Hartford's observance will be enriched by an address by President King of Oberlin. Prof. William Walker, D. D., will be the speaker at New Haven. At South Windsor, the birthplace of Edwards, the address will be given by Rev. A. E. Dunning, while at Andover, the special speaker will be Prof. E. C. Smythe. We hope that besides these notable observances of the day, there will be in many of the local churches on the previous Sunday some reference to the anniversary, as well as some effort to recreate the personality of President Edwards before the eyes of a generation that either is totally ignorant of him or largely misunderstands him. In this connection we may say that *The Congregationalist* of Oct. 3 to a large extent will be an Edwards number.

A Life Still Fruitful Frederick W. Robertson died fifty years ago from the day when this paper is dated. Though he died at the age of thirty seven and published only one sermon during his lifetime, it is doubtful if any man of the last century has had greater influence than he over modern preaching. The ministers are few who have not studied his sermons, and of those who have, still fewer have failed to find them spiritually suggestive. If a census could be taken of ministers who have preached Robertson's sermons in substance, the number would be found surprisingly large. He died before Darwin's first book was published, yet his theology harmonizes with the modern Christian teaching which accepts evolution as a working hypothesis. He preached in an age which was tenacious of creeds, yet he insisted on making them subordinate to life, and when he interpreted them he showed that so far as they had value the spirit in them would live after their forms decayed. Men charged him with irreverence and with skepticism because he laid bare the foundations of faith to test them in order that he might plant his own and others' feet on the rock of truth. No man of his time of whom we have known lived a life of more wholesouled devotion to his Saviour and Lord. The current *British Monthly* has excellent portraits and character sketches of Robertson.

Robertson and Edwards The coming celebration of the bicentenary of Jonathan Edwards's birth brings into view a comparison between him and Frederick W. Robertson which must have been suggested to many who have studied the writings of both. Their points of contrast are as striking as those of likeness. The same lofty idealism appears in both faces as one looks on their portraits. Both sought to find God and illustrated the beatitude that the pure in heart shall see God. Both were determinists, yet were mighty in persuading men to act as though they were free. But Edwards saw men through God and saw them vaguely. His interest in them was arrested by his rapt visions of God. Robertson saw God through men and his service to men was the greater. He proclaimed the dignity of manhood, defended the rights of labor, sought to elevate the working classes, preached unflinchingly the responsibilities of wealth. He was morbidly sensitive to the criticisms of his opponents, but while Edwards was an ascetic and had few friends, Robertson believed that all human life should be consecrated to God, and that it should not be repressed at any point; and he never knew how many loved him or how warmly. Yet for much of what he did for men, the world is indebted to Edwards, whose works Robertson studied with such devotion that he said Edwards had "passed like the iron atoms of the blood into my mental constitution."

A Dishonored Reputation Mr. Willard S. Allen was a prominent citizen of East Boston. For sixteen years he did conspicuous service as a member of the school committee. He is a graduate of the Boston Latin School and of Wesleyan University, and a veteran of the Civil War. He has lived in Boston

nearly all his life since early boyhood and is now past sixty years of age. He had won for himself an exceptionally valuable reputation. Identified in various ways with the educational, social and civic affairs of the city, he was also a trusted and influential officer of the Methodist Episcopal Church. For twenty-five years he has been connected with the Preachers' Aid Society of the New England Methodist Conference, and since 1891 its treasurer. Its funds had nearly doubled while in his charge. He left Boston Aug. 1, and the next day mailed from Montreal a letter to his pastor confessing that he had embezzled the money of the society, and asking that the information be conveyed to his wife and children. The securities which have disappeared from the box in the safe deposit vaults amount in value to about $75,000. It is supposed that Mr. Allen used this money in speculation, and that the crisis was hastened by the recent slump in the stock market. He is now a fugitive from justice, and many aged ministers, widows and invalids have been robbed of their meager support, a portion of which they were expecting to receive this week.

Benevolent versus Business Methods

Cases have been too numerous in which men doing business for missionary and charitable purposes have chosen to dispense with the safeguards usually required of those who hold trust funds, and have been allowed to do so. As Mr. Allen served as treasurer without pay he furnished no bond. He held securities of the society which he had power to dispose of without the indorsement or knowledge of any other person, because he was willing to take all the care and responsibility, and this was permitted because his integrity was above suspicion. When last spring the directors voted that he should give a bond as treasurer and that the unregistered bonds owned by the society should be immediately registered, Mr. Allen promised to attend to these matters, and his promise was accepted. But the temptation to use, temporarily for himself, the money left thus unguarded in his hands when it seemed so easy in a rising stock market to make more money was too great for him. The funds disappeared in the disaster which ruined his character, brought misery to his family and friends and much injury to his denomination and to the whole church.

An Obvious Lesson

We have no disposition to criticise the officers of the Preachers' Aid Society or the contributors to its lost funds. Our own denomination has suffered in a similar way. A number of years ago it was discovered that the treasurer of a Massachusetts Congregational Benevolent Society had speculated with its funds and that they had mostly disappeared. He had adroitly concealed his transactions and, being a trusted officer of a church whose contributions were among the largest, had been left without the safeguards which would have kept him from temptation. He did not attempt to run away, but each of two trials resulted in disagreement of the jury. The prosecution was unable to convince twelve chosen men that the defaulter alone was guilty. We believe, however, that those who now have charge of the benevolent funds of our societies are surrounded by the same safeguards as are the treasurers of banks and other corporations; and that if these were not required, the officials would demand them both for their own protection and for the welfare of those to whom these trusts are committed.

A Layman Who Will Be Greatly Missed

The death of Mr. William E. Dodge of New York city at Bar Harbor, Me., after a long illness, takes from the ranks of Christian laymen of this country a conspicuous and typical man. From his eminent father, William Earle Dodge, he inherited not only wealth, which he added to by his skill as a great promoter of the mining and metal industries of the country, but also the habit of doing good with his wealth, of serving patiently and laboriously on the executive boards of innumerable religious and

HON. WILLIAM E. DODGE

philanthropic societies. The Evangelical Alliance, the International Y. M. C. A., the foreign missionary boards of the Presbyterian and Congregational denominations, a host of municipal, religious and philanthropic agencies and many of the leading scientific societies of New York city—each knew him as a generous donor and deeply interested friend. He also was a lover and promoter of peace and concord among the nations, and was always prominent in efforts made to hasten the era of international arbitration.

Secular versus Religious Education

Dr. W. T. Harris, in the New York *Independent*, says in substance what he said at the recent meeting of the Educational Association in Boston, which provoked emphatic dissent. He regards religious and secular instruction as mutually exclusive. He says that "the analytic understanding is necessarily hostile and skeptical in its attitude toward religious truth." "Even the attitude of mind cultivated in secular instruction is unfitted for the approach to religious truth." On these grounds Dr. Harris insists on the complete divorce of religious instruction from the public schools. If his contention is admitted, it has no place either in private schools, colleges, or any institutions for the mental discipline and development of students. "The principle of religious instruction," he says, "is authority; that of secular instruction is demonstration and verification. It is obvious that these two principles should not be brought into the same school, but separated as widely as possible." Is it obvious? Are not the so called religious instruction and the so called secular teaching each coming to see that the only authority is that capable of recurring demonstration and verification? Commissioner Harris argues that religious truth is revealed in allegoric and symbolic form, and is apprehended not merely by the intellect but by the imagination and the heart, and if it be true, what of it unless the allegory and the symbol, the imagination and the heart give a certitude which amounts to demonstration and verification? Religious authority must rest in an incarnation such as was seen in Jesus, or it must rest in the present experience of men, his disciples of today.

Official Rebuke of Lawlessness

A lynching in the State of Washington, another attempt in Delaware, Governor Yates's—of Illinois—severe denunciation of lynching and the mob spirit in a letter of inquiry to Illinois sheriffs and President Roosevelt's letter to Governor Durbin of Indiana commending him for his resolute action, and setting forth the evils of the present drift toward anarchy—these have all contributed to keep attention still centered on the clamant evil of the hour. Governors like Durbin of Indiana and sheriffs like Whitlock of Dansville, Ill.—these are the sort of men in their respective positions whom the country can rely upon to do their whole duty. But what of the juries before whom criminals guilty of mobbing jails and burning or hanging men are brought? Can they be trusted to bring in verdicts of "guilty"? Juries of the vicinage as yet have not shown any chronic disposition to put justice above injustice, the majesty of the law above their own personal passions, opinions or fears. And if juries convict will judges sentence sternly and sheriffs execute speedily? It is because there is this distrust of the machinery of the law, because men are weary of the delays and cowardice of jurymen, prosecutors and judges, that they so often take the execution of law into their own hands. President Roosevelt recognizes this, and in his letter to Governor Durbin emphasizes the responsibility of the judiciary and jurymen in the premises.

Army Reforms

The following letter explains itself.

WASHINGTON, Aug. 8, 1903.

The retirement from active service by the President, Aug. 8, 1903, of Lieutenant-General Nelson A. Miles, United States Army, by operation of law, under the provision of the act of Congress approved June 30, 1882, is announced. Lieutenant-General Miles will proceed to his home. The travel enjoined is necessary for the public service.

By order of Secretary of War,
H. C. Corbin,
Adjutant General,
Major General United States Army.

Its curtness is explained by General Miles's friends as due to hostility against him felt by President Roosevelt and Secretary of War Root. They argue that a man with so distinguished a career should not be so summarily retired. The Administration holds that a departmental ruling made after President Cleveland's overdrawn eulogy of General Schofield

when he retired made necessary the brevity and formality of the letter. It has been most unfortunate that for the last decade the relations between General Miles and his superiors and subordinates in the army have not been pleasanter. Had he had less political ambition his military career in its later stages would have been more glorious. His successor as lieutenant-general of the army is Gen. S. B. M. Young, but he holds the office only a week; and then the new law providing a general staff for the army becomes operative, and for the first time in our recent history there will be definite co-ordination between the President, the Secretary of War and the highest professional talent of the army. The creation of a staff of experts who will serve authoritatively as do similar selected groups in European armies makes it possible at last to say that our army is a closely articulated machine from bottom to top and in the hands of trained soldiers. For this important and far-reaching reform credit is due to Secretary of War Root, who has been fortunate, of course, in the loyal support of the President.

Speculation in Necessities of Life

The present extraordinary high price of cotton is causing a shut down of mills in Lancashire, Eng., in France and pretty generally throughout New England. Due in part to natural causes and in part to speculation by an American syndicate which practically controls the visible supply of this raw material, there of necessity has been renewed debate here and abroad as to the ethics of the matter, and as to the duty of society to interfere. While cotton perhaps cannot strictly be called a necessity in the sense that wheat is, it is nevertheless a basal factor in the domestic life and industrial wealth of more than one people. In so far as there is monopoly and extortion in connection with its manipulation by speculators, that evil is felt by a vast and diversified multitude of men, women and children. One sure effect of the refusal of the mills to purchase at present prices will be to cause a break in prices ere long; and another effect of the tie-up will be to stimulate to greater activity the efforts of the German and British colonial administrators to develop in their African possessions a source of supply of the raw cotton which American growers and speculators cannot control.

The Philippine Opium Commission

Maj. E. C. Carter, United States Army, Bishop Brent of the Protestant Episcopal Church and a Dr. Albert have been appointed by Governor Taft to visit countries where opium is used and ascertain methods of regulation and control. Orders from Washington calling for a halt in passing the bill drafted by the Civil Commission which planned to create a monopoly in the sale of this drug in the islands have led to this new step. The forces which brought about the veto from Washington are those elements of our population which do not believe in regulation of any kind, so why, it may be argued, take the time of men, eminent or otherwise, to investigate what may be done in Formosa or Java? Prohibition of the traffic is what the Evangelical Union of the Philippines stands for, and it also is what the strong Protestant bodies of this country will insist upon.

Reforms in Mexico

President Diaz, with his undisputed official and personal power, surpassing that of many an European or Asiastic autocrat, is suppressing gambling and drunkenness in Mexico with a stern hand. Fashionable clubs and rural country fairs alike have had to give up the pernicious customs which the great statesman has been aroused to combat chiefly, apparently, because of the evil wrought among youth whom he desires for the army and as toilers in the industries which European and American capital are establishing on a large scale in Mexico. The absence of political parties in Mexico makes it impossible for the vigorously suppressed enemies of society to use political "pull" as a means of thwarting executive will.

Hawaii's Plight

Reports from Hawaii and its legislature indicate that the natives now in control are making precisely the same record that the reconstruction legislatures in the South did when Negroes and carpetbaggers were in control there. Venality is rampant, appropriations for personal enrichment multiply; and the law requiring the deposit with the Secretary of State of all papers, documents and vouchers relative to the legislative sitting is defied. A Federal grand jury probably will investigate. It was a sad day for Hawaii when Congress overruled the advice of a commission sent out especially to report on the form of government for the territory, and decided contrary to expert advice to give suffrage on terms which at once put ignorance and undeveloped moral sense in the saddle.

Peril in the Near East

Latest letters from missionaries of the American Board in Eastern Turkey indicate clearly that the public press dispatches of the past week have not exaggerated the critical situation that is developing not only in the Balkans but also in the vilayets where Armenians are most numerous. Turkey has her hands full of trouble and is bestirring herself to suppress revolt that becomes more formidable as the weeks pass by. Russian influence is keeping the Bulgarian king and ministry from formal alliance with the Macedonians and their Bulgarian allies, but it cannot keep Bulgarians as individuals from joining in the effort to bring on a conflict with Turkey which will involve the Powers perchance, and open up the Eastern question—an outcome Russia does not care for now, especially since the Manchurian situation is so ticklish and the industrial war in southern Russia so acute. It is difficult to predict what may happen, so sensational have been the happenings of the past week and so fierce are the breathings of the revolutionary party in Macedonia. Dynamite is a normal weapon of the rebels. A Russian consul has been killed. The regular Turkish soldiery and the Macedonians and Bulgarians are in daily battle on a small scale. Railway traffic in Macedonia is suspended, and the Turkish reserves are being called out. Lastly, both the revolutionists led by Boris Sarafoff and the Bulgarian Ministry announce that they will soon appeal to the Powers—the one for moral sympathy, the other for such political action as will strengthen the hands of the Ministry in avoiding open war with Turkey.

Martyrs to Reform

The innate depravity of the she-wolf of China, the Empress Dowager, is displaying itself anew. Despair reigns in the ranks of reformers, native or foreign, whether in China or wherever progressive Chinese live. In Shanghai nothing but the refusal of the British local representative, obedient to orders from Downing Street, stands between the journalists of the reform party under arrest and death; and so long as he is constant they are safe. It is with mortification that Americans read that the American minister in Peking is advising an attitude which prevents our representative in Shanghai from joining with the British consul. In Peking some of the reform party are under arrest, others are in hiding, and one is dead, killed by order of the Empress Dowager, his killing being unspeakably cruel in its mode. The large association of 3,000 progressive Chinese in this country who are in sympathy with the emperor of China and with the reform party in Peking have petitioned Secretary Hay to instruct Ambassador Conger to join with Great Britain.

Have We Enough Ministers

There is a minister officially approved as qualified for his work, for every Christian church in this country which can give him a reasonable salary. We are sufficiently acquainted with statistics of other denominations to say this with confidence. We present a demonstration of its truth, as applied to our own denomination, in an article by Professor Ryder on another page.

By arranging combinations of small churches in the same locality, which are doing the same kind of work, with the same beliefs and motives—combinations which would not weaken but would strengthen the Christian forces—the number of ministers required would be considerably diminished. The present trend toward organic union of denominations alike in faith and polity indicates that such combinations may be made extensively during the natural term of service of young men now preparing for the ministry.

These conditions and prospects do not mean that fewer laborers are called for in the Lord's vineyard, or that opportunities for their service are decreasing. The ranks of the millions outside of the direct influence of all Christian ministers and churches are constantly gaining new recruits. Few towns can be found in which there are not enough of the unchurched to form an efficient self-supporting church. Many of them are unsatisfied with the way they are living. They are not bent on doing evil. They are not averse to being united with others for service. The harvest truly is plenteous,

but the laborers are few. Many are called to bring these millions of our countrymen, and those coming from other lands to be our countrymen, into communities for worship of God and work for him.

What these figures do mean is that there are considerably more than enough ministers for the churches that can support them. This is the undeniable fact to which our Year Book testifies, the fact which meets all sentimental appeals for more men to enter the ministry. If men respond, they will come in to crowd out qualified and experienced ministers from their pastorates. Professor Ryder shows that more than twelve hundred men ordained within the last thirty years are not in professional service, while he is convinced that four hundred could fill every vacancy for which a minister could be supported. Nor can the plea be made that men equipped with the newest learning are needed; for four hundred and thirty ministers ordained within the last ten years are without pastorates.

It appears that more than four of every ten Congregational ministers never studied in our own theological schools, and that a much larger proportion of the younger men without pastorates are of this class. We are not educating adequately for their professional service many of the ministers employed and needed in our churches.

We are falling still farther short of giving general education to the young men proposing to enter our theological schools. According to Professor Ryder only thirty per cent. of those young men without pastorates who studied in our seminaries were college graduates. We have obtained statistics from thirty colleges which affiliate with our denomination, as to their graduates of this year and of the last five years looking forward to the ministry. Their statistics are given on another page. They report fifty-nine candidates this year and two hundred and eighty-nine for the last five years. Eleven of the thirty-one say that there has been a decline in the number entering the ministry as compared with ten or more years ago, sixteen say there is no decline and three have not sufficient data to make comparison.

It is rather surprising to find many of our Western colleges doing practically nothing toward recruiting our ministry. Pacific in Oregon, Doane in Nebraska, Fargo in North Dakota and Tabor in Iowa and Atlanta in Georgia have each furnished one candidate during the last five years. Drury, Missouri, has furnished two and Washburn, Kansas, four. Ten colleges contribute only one candidate each this year, and six give none. The result of the year's work of sixteen colleges is surprisingly small, so far as they affect our ministry. While some other Western colleges are more fruitful in ministers—Carleton, Minnesota, giving fifteen, Redfield, South Dakota, eleven and Colorado ten during five years—it is evident that recruiting the ministry is not their prominent work. Even the older colleges of the Middle West are not boasting of this kind of service. Oberlin has sent out twenty-three men for the ministry, and Olivet fifteen during the last five years, while Illinois College is practically out of the account.

It does not appear that our Eastern colleges are producing as many ministers in proportion as those affiliated with other denominations. In Maine, for example, Bowdoin has sent out six and Bates (Baptist) twenty during the last five years. In Connecticut, Yale has given forty, Trinity (Episcopal) (with small enrollment) thirty, and Wesleyan (Methodist) twenty-five. Amherst, however, with a record of thirty-eight and Dartmouth of twenty-five, show no decline in candidates.

Our colleges, however, are not to be blamed for failure to induce their students to enter a profession for which there is no urgent demand for men of average ability unless they are willing to take comparatively obscure and financially unremunerative fields. The fact must not be overlooked that the ministry in these days represents much less than in former times the full product of educational institutions for official Christian work. The number of secretaries and other salaried officers of Young Men's Christian Associations and of leaders in other kindred agencies more recently created has of late been rapidly increasing.

Professor Ryder draws from his study of the Year Book several important conclusions. We add to them one more which seems to us both important and encouraging. It is this, that greater attention ought to be and is being turned to the training for Christian service of men and women in our higher educational institutions who are looking forward to other callings than the ministry. No place is more to be desired by a loyal servant of Christ than that in which he may win to his master those who are preparing to be leaders in the world's affairs. The number of ministers not ordained yet ministering faithfully in the name of Christ is growing larger, and the work they do is increasingly effective. They have great responsibilities for permeating schools and colleges with the Christian spirit.

The Secret of Mr. Campbell's Influence

While the impression of Rev. R. J. Campbell's personality is still fresh among us, advantage may be taken of it to call attention to that blend of qualities that gives him pre-eminent fitness for the work of a religious guide and leader in these perplexing, exacting modern days. During his seven weeks' stay in this country many have been studying him to discover, if possible, the secret of his remarkable popularity and influence. Some who have heard him, when jaded by railway journeyings, have found it difficult to account for his success. Indeed, upon a considerable number of those who have heard him preach but once or twice the effect produced has been distinctly subordinate to the impression made by a singularly engaging and inspiring personality. Not that he has not frequently displayed pulpit gifts which entitle him to rank among the foremost preachers of the younger generation, but, more than is usual under such circumstances, the man behind the message has been the center of attraction and the fountain of influence.

Without attempting to appraise him with thoroughness, it may be said first of all that one of the elements which go to make up Mr. Campbell's strength is his intellectual virility. Instinctively one admires his mental alertness and hospitality and puts confidence in the main results of his clean-cut thinking. To hail him as the apostle of the new thought in religion does not tell the whole story. Sympathetic he unquestionably is with the modern methods in theology, and doubtless his scheme of thought, as a whole, is considerably less rigid and traditional than that of his distinguished predecessor in the pulpit of the City Temple, Dr. Joseph Parker. He welcomes the new book, the new interpretation, that brings the new light, provided it really be light. But more important than any definite conclusions which he has reached or may reach, is the fact that he stands in the most conspicuous preaching station in Christendom today for the rights of the human mind, for a phrasing of the Christian message that makes it respected and admissible in scholarly circles the world over, for a faith forever yoked with reason.

Again, Mr. Campbell is, in the best sense of the word, a man of this world. He looks upon the different processes and areas of human activity as an essential part of the divine movement in the life of men. More than that, he takes keen delight in mingling with men of affairs, with representatives of so called secular vocations. That is why he is so much at home in the London clubs and in the midst of New York journalists. This human world, this present age with its fascinating, bewildering array of interest, with its rich and ever enlarging resources, interests him. He wants to be known and he is known as a man who tries to keep close to the beating, struggling, aspiring, achieving life of his fellowmen.

And this virility of intellect and breadth of human sympathy are undergirded with and suffused by his religion. This is the dominant and the penetrating note of his character. "A holy man" was the verdict quietly pronounced upon him by a Harvard professor privileged to take luncheon with him. He meant not the holiness of the monastery, not the holiness of the glorified, but the holiness of a modern saint of the true New Testament pattern, of a man whose will is attuned to that of his God and whose one ambition is to serve the crucified Christ.

Intellectual power, adaptability to the modern world, spiritual depth and intensity—these three traits are combined in Reginald Campbell to a remarkable degree, and unified in such a way as to produce the single impression of a beautiful Christ-ruled character. More than any other British visitor to these shores since Henry Drummond has Mr. Campbell embodied in his person the loveliness, the grace and the dignity of the Christian character. And for this especially we thank him with our whole hearts.

For ourselves let not the lesson be lost. We are not to set Mr. Campbell on a pedestal and slavishly imitate his virtues. We are to strive to establish in ourselves and in other men some of the things for which he conspicuously stands. We must

get and keep a religion that satisfies the intellect. We must save the world, not by holding aloof from it, but by imparting to it the salt and savor of the gospel working in us. Above all we must strive to live in the Spirit and to walk by the Spirit. What are all our intellectual attainments, of what avail is a great human sympathy, unless we have an overwhelming sense of God, an unmeasured appreciation of Christ and a constant comradeship with the Holy Ghost?

The New Pope

The correspondent of the London *Times* in Rome is convinced after close and thorough investigation of the inner proceedings of the recent Conclave that the cardinals acted and spoke "in accordance with their high office, their grave responsibilities and the dictates of a most religious conscience." In the light of what the world is finding out about the personal character and prelatical record of Pius X., this seems to be a sound conclusion by a journalist under no obligation to make black seem white—quite the otherwise. Every word spoken, every act thus far performed revealing the essential qualities of the man have conspired to create respect for the humanist who loves music, who regrets he will never see the sea again, who is loyal to his friend and *protégé*—the composer Perosi—who in unmistakable ways has revealed his dislike for the formalities and conventionalities of the Vatican, and who, prior to his election, demonstrated that he was an Italian patriot and respecter of the State as well as a loyal adherent of the Church and a subordinate—albeit candid—of the pontiff then on the throne.

One's heart goes out to the man who already has had to sigh with piercing pathos: "Heigh-ho! how shall I get on without my long country tramps? How I shall miss them and my sea!" One recalls inevitably the fretting and chafing of Phillips Brooks under the millinery and pomp of his relatively simpler ritualistic fold, as he reads of Pius X. saying, "I shall never voluntarily get into that box," as the servitors come with the *sedia gestatoria* to carry him—a stalwart, able-bodied man—about the Vatican, or as he said to the guard on duty that he wished they would not salute him, save, as he supposes they still must, in public.

All these exquisite little touches of reality in the man are both sensibly and insensibly leading the inquisitive, yearning, non-Catholic public to hope that even as Cardinal Sarto predicted, so Pius X. may do: "I (if I be elected) shall have white robes instead of red. That will be the only change. I shall remain the same Sarto as ever." If so, if the person transcends the office, if he can resist the influences of the Curia, if he will defeat what has been called "the terrible drill of the Italian barrack-yard," why then a new day has dawned for Roman Catholicism, and for the world.

If he be a liberal pontiff eager for *rapprochement* with twentieth century as his predecessor was with nineteenth century democracy, then we are confident Pius X. will have the support of the American, English, German and French Catholics. He will find in Victor Emmanuel of Italy, Edward VII. of Great Britain, President Loubet of France, Emperor William of Germany and President Roosevelt of this country, heads of nations who are willing to recognize all legitimate demands of the Roman Catholic Church, and who are eager to have its conserving influence back of them in times of revolt and disintegration like the present.

Few social phenomena of the present time are more significant than the signs on all sides among leaders of industry, as well as among responsible statesmen, of belief that the conserving force of institutional religion has a distinct political and market value for the nations or the classes who can make it an ally. While

PIUS X.

the Roman Catholic Church, as the most highly organized and conservative of all forms of institutional religions, stands to gain much from this present mood, independent of anything new that its pontiff and his advisers may or may not do, it will err sadly in policy if it fails to keep in touch with the aspirations of the masses, or if it mistakes a dependence placed upon it as a conserving police agency for any return of the modern man to it as a custodian of truth conceived as a never-changing deposit.

Americans, of course, are deeply concerned with the choice made by the Conclave because of the more intimate relations which recent events in our history have ordained between the Vatican and our Government. The fact that Pius X. is not of the Orders but represents the secular clergy is an omen of good, so far as the settlement of the vexed issue of the friar's property in the Philippines goes. Special favors already conferred on American Catholic pilgrims and prompt and long audiences with Cardinal Gibbons—these point to sympathy for us. It would be lamentable if the recognition of the Liberal Catholic party in this country so emphatically registered in the most important recent appointments of archbishops and bishops by the last pontiff should be withheld by the new head of the Roman fold. Equally so would be any change of attitude in putting the treasures of the Vatican at the service of savants, or of facing the newer Biblical criticism by the commission appointed by Leo XIII.

In the light of all that tradition says of the personal and partisan selfishness of cardinals in Conclave assembled, in the light of all that was said prior to this particular Conclave about the ambitions of Cardinals Rampolla, Vanutelli and Gotti and the purposes of Italy, France and Germany, the outcome is very gratifying.

The coronation ceremony in St. Peter's last Sunday was a splendid function æsthetically and symbolically speaking and must have forced the pontiff, whom the people acclaimed with huzzas and whom his subordinates hailed as "Father of Princes and Kings and the Rector of the World," to contrast his humble origin with his present lofty estate, and the simplicity of Christ's call to Peter with the elaborate setting apart in the gaze of threescore thousand and more people of the new head of the Roman Catholic Church.

Temptations of Individual Experience

Worry kills more than war. It breaks more hearts and shadows more homes, though not so suddenly and so irretrievably, as drunkenness. It is the bringer of weakness to the heart, the impediment to the current of Christ's purpose, the contradiction of his oft-repeated words. On the tables of the heart of every disciple should be written in letters of light and fire, "Take no anxious thought." For worry is a sin of the heart which, as it works itself out in careworn eyes and wrinkled faces, bears false witness to the joy of the life with Christ.

Faithless anxiety is slow poison, only less dangerous than coveteous dissatisfaction. Bunyan's Mr. Having Greedy had another name and that was Killjoy Discontent. The only sure preventive for the contagion of this fateful discontent is the satisfaction of the life with Christ. Lesser troubles may annoy but cannot overwhelm us when we have that joy to rest upon.

When this experience of Christ's presence becomes a living thing it also becomes a touchstone by which to determine the nobler and the meaner discontent. He who has Christlike ideals of conduct and of social life, cannot rest satisfied with his own life or the disorders and injustice of the present social state. But he will obtain content by enlarging and not by narrowing his view. He will not make himself a nest, but a mission and a hope. And he will be too busy and too confident to scold or grumble.

When the spirit of discontent finds utterance in complaint of others, and when

that complaint becomes bitter, and therefore of necessity unjust, it is a direct contradiction of the spirit of Christ. Did he mean what he said when he commanded his disciples, Judge not, that ye be not judged? Is our carping criticism in any fashion to be reconciled with his command that we love one another? Have we ever seriously considered whether our harsh and hasty judgments may not be storing up for ourselves some future great regrets? Is the way of fault-finding, scolding, swift reproach of others, the way of efficient service in our life for Christ?

Here, after all, is the root of the whole matter. Do worry, discontent and unkind judgments make for efficient service? The results of the experiment of peace, of killing worry by a simpler faith, grumbling by gratitude, judgment by Christlike love, would astonish us. Have we sought peace for the reward of peace? Let us seek it henceforth for the reward of service and see how efficient it may become. The energy that goes to worry, grumbling, faultfinding, scolding, in our homes and churches, if turned to peace and love and kindness, would much more than double their efficiency, making them seats of joy to which men would be irresistibly drawn, and where they would feel themselves both welcome and at home.

In Brief

Next week: A careful and informing review of the critical situation in the Balkan peninsula by one who has lived long in the midst of the conditions which he describes.

Prof. C. R. Henderson, the eminent sociologist of Chicago University, is not far from the truth when he says that the most disgraceful American institution, as ordinarily administered, is the county jail.

It is encouraging to find the South Carolina papers realizing at last that Senator Tillman's interpretation of the Negro problem injures not only him but the state he represents in the estimation of the best people of the North.

Tender and appreciative tributes have been very general in the newspapers to the memory of George M. Vanderlip of Brooklyn, N. Y., who died Aug. 2. While in many ways a useful Christian citizen, he is most widely honored as the founder of the Young Men's Christian Association in America. He also founded the Metropolitan Museum of Art.

We commend a careful reading of the instructive interview with Dr. Pentecost on page 237. He has used his unusual opportunities in the Philippines, China and Japan to good advantage. With Governor Taft he had frequent conversations. The doctor believes that two of the essentials for the development of the Philippines are free trade with the United States and the introduction of laborers.

A new program, issued by the Home Missionary Society, entitled, Our Duty to the Stranger, will be found of value by Congregational young people who follow the Christian Endeavor topics. It contains responsive readings and other attractive features for use in young people's meetings Aug. 30. Copies for all members of a society will be furnished free on application to Don O. Shelton, 287 Fourth Avenue, New York city.

Vice-Chancellor Pitney of the Chancery Court of New Jersey last week in a hearing involving administration of the Universal Tobacco Company spoke plainly as to the "thievery" of the stockwatering operations which was admitted by counsel on both sides. It is surprising, to say the least, to find the attorney-general of the state appearing as counsel for the corporation under attack by dissatisfied, and as they believe, wronged stockholders.

The Associated Press is to be congratulated on the service it has had from its representative at the Vatican during the past month. The American reading public has been informed, and enlightened as well, not only by the facts but by the pregnant sayings of the pontiff who has gone and the pontiff who has come, while a vivid pictorial style has made the dramatic and scenic aspects of the happenings seem very real. The correspondent, it is said, is a high-born Italian.

We are glad to learn that the Congregational Summer Assembly, which is to open Aug. 15 at Pottawattamie Point, near New Buffalo, Mich., is likely to have a much larger attendance than its managers had expected. One of the subjects on the program is Church Unity. A lecture on this topic will be given by Rev. A. E. Dunning, Aug. 18, with special reference to the proposed union of Congregationalists, Methodist Protestants and United Brethren. A number of representatives of these two denominations have promised to be present.

Secretary St. John of the American Unitarian Association has been summering in a Maine town where there is no resident minister and no church edifice and where he has seen more evidence of unthrift and failure on every hand than he has ever seen in a tract of territory of the same size. He wonders whether there is not a relation of cause and effect between the two facts. He holds that permanent indifference to religion and failure to make one day of the week in part if not in whole a day for rising above ordinary pursuits leads directly to social and economic degeneration. Who can deny it?

It was a fortunate day for Dunfermline when a boy named Andrew Carnegie was born there in 1837; $2 500,000 in United States steel bonds have been handed over to trustees to maintain a theater in the town, to encourage the growth of horticulture among the working classes and to advance technical education. These are good—but there are long-established agencies for spiritual and moral betterment of communities which Mr. Carnegie steadily overlooks. The exposure of Mr. Carnegie's code of business ethics just made by his partners—Messrs. Frick and Phipps—will not make Mr. Carnegie's reputation better.

Though we have felt obliged to decline to publish the names of some who have received honorary degrees, we willingly print unsolicited the announcement that upon Rev. C. W. Griffin of Savannah, the degree of Doctor of Divinity has been conferred by the Nurses' Training School of Washington, Ga. This institution is also a business college and a sanitarium, and in virtue of its three departments might be called a university if a sufficiently comprehensive title could be found for it. Dr. Griffin's name shall be inscribed in the hall of fame. We have no doubt he is past master in the nurses' art. We suggest as a motto for his coat-of-arms, "Feed my lambs."

It has been a week of precedent making. President Roosevelt received a foreign ambassador at his country home, and Pope Pius X. dined with Perosi, the Italian composer, on familiar terms as of yore, regardless of pontifical conventionalities. The new pope's *obiter dicta* and his deeds since his election all make him seem a very human, very democratic, very admirable sort of man. It was President Roosevelt's invitation of Booker T. Washington to lunch at the White House that taught the South that the Chief Executive of the nation knew no color line in his friendships. Will Pius X's dinner with Perosi indicate to the Curia that it must reckon with a precedent-creating rather than a precedent-following pontiff?

Two Country Churches with an Admirable Record

AS TO FINANCES

Listed in the Massachusetts churches in the Year-Book is the Petersham church with a membership of 41 and a Sunday school of 42; but its offerings for benevolent objects amount to over $5,700, nearly $140 for each member. Adding the amount for home expenses, $3,473, the total contributions are nearly $225 for each member. This showing is the more gratifying when it is remembered that only a few years ago this church was receiving missionary aid, being yoked with Phillipston. Under the leadership of Rev. P. R. Crowell it has achieved self-support and taken this enviable position among the contributors to the various benevolent agencies of the churches. One wonders whether any church can show a better record than this.

J. A. I.

AS TO HIGHER EDUCATION

It is sometimes said and oftener thought that our small country churches are of little account. For any so mistaken this statement should be enlightening. The pastor of a small country church in Massachusetts, which has 23 families and 29 church members, reports: "This small church has good material. Among the young people of its Sunday school and Christian Endeavor Society one enters Harvard College this fall, and another the Massachusetts Institute of Technology, a third goes back to Williams College, a fourth has just graduated from Brown University and a fifth graduated two years ago from Boston University. Two more will enter the normal school this fall."

How many large churches can show such a percentage of college boys and girls? J. C.

The Colleges and the Ministry

In response to a request from this office the colleges particularly related to the Congregational denomination have kindly furnished us with information regarding the number of men they are sending into the ministry.

College	*Graduates entering ministry this year.*	*Graduates entering ministry in last five years.*	*Is there a relative decline in number entering ministry?*
Amherst	7	38	No
Atlanta University	1	1	Yes
Beloit, Wisconsin	3	15	Yes
Bowdoin, Maine	2	6	Yes
Carleton, Minnesota	5	14	No
Colorado College	3	10	No
Dartmouth	3	25	No
Doane, Crete, Nebraska	0	1	Yes
Drury	0	2	Yes
Fargo	1	1	——
Fisk	1	2	Yes
French American	1	5	No
Illinois	1	—	No
Iowa	1	6	Yes
Marietta	1	12	No
Middlebury	2	7	Yes
Oberlin	5	23	Yes
Olivet	—	15	No
Pacific	0	1	No
Pomona	1	7	——
Redfield	0	11	No
Ripon	1	13	No
Rollins	1	5	No
Straight	2	9	No
Tabor	0	1	Yes
Washburn	0	4	Yes
Whitman	3	8	No
Williams	2	—	——
Yale	10	40	No
Yankton	2	7	No
Totals	59	289	

30 colleges reported.
16 reported no decline in number entering the ministry.
11 reported a decline in number entering the ministry.
3 have not sufficient data for a comparison.

Public School Leadership

By A. E. Winship

Public school men and women have from the first occasionally played the part of soloists, but more generally they have been content with service as accompanists, and as amateurs rather than professionals. They have not been thought of as possible leaders in any sphere until quite recently and the noticeable increase in influence in public school affairs has surprised those who have not followed the changing current the past fifteen years.

The most notable educational triumph of the day is the assumption of educational leadership by the public school men and women, including, of course, superintendents and normal school teachers. This places responsibility where it belongs, develops personality where it will mean most to national progress, and is the forerunner of a profession of education. The conditions that made such leadership impracticable in the past tended to dwarf the personality of those to whom were intrusted the children of the land, to make intellectual serfs of those expected to teach children intellectual independence, and to make underlings of those responsible for training a race of freemen.

Three score and ten years ago more was paid for the tuition of children in private schools in every state than the entire amount raised by taxation for school expenses. There was no professional writer or speaker on education, or maker of schoolbooks who was identified with the public schools. This was the condition of public sentiment no longer ago than when President Eliot was born.

There was slight change for many years and not until recently was it so marked as to occasion comment but now it is so complete that by far the larger part of the professional writing and speaking for teachers is by public school men and women, most of the common school books are written by them and most of the publishers and agents now come from their ranks. They mold local public educational sentiment, their leadership in educational legislation is paramount, while in the various public affairs of the community their influence is growing rapidly. Do these general assertions call for a bill of particulars?

In the past few years several leading college presidents have published books on education especially for teachers and as many books in the same time have been written by public school men and women. The topics treated by the collegians have oftimes been of a more popular nature than the others but for every book by a non-public school writer there can be placed against it one by a teacher or superintendent that has had more than twenty times as great a sale, and this under circumstances highly creditable to the reading of teachers.

Wherever there has been an educational contest with the school people definitely arrayed on one side and an appeal has been made to public sentiment on the platform, in the press or in a general well-defined conversational discussion, the decision has been with the teachers almost without exception. There have been many notable triumphs of this kind in the past five years in every section of the country and the verdict is so uniform as to have no uncertain meaning.

The leadership is even more distinct in the case of educational legislation. In every legislative hearing public school men have now vastly greater weight than all other testimony combined on questions affecting school matters. This past year there have been several notable instances. In one large state the Grange measured swords with the schoolmasters; in another the politicians ventured a trial of strength; in another the great college leaders hazarded everything; in another expert reformers entered the arena and in Illinois the politicians, the collegians and the reformers combined forces and not once did the schools lose their case. New Hampshire, New York, Pennsylvania, Ohio, Indiana, Missouri, Wisconsin, Michigan and Minnesota afford notable examples of the triumph of the schoolmaster.

In the courts the testimony of the schoolmaster is almost sufficient against all odds. In this regard the change of sentiment is little short of marvelous.

Nor have these changes resulted from clanishness of public school men or prejudices against the college for there is slight trace of either. The enthusiasm over Dr. Eliot's presidency of the National Educational Association was genuine and universal. There is no man of any public or private prominence in the United States whom the teachers would have been more honored to meet or to hear than he, and yet when on that Thursday morning at the business meeting he essayed to lead them they gracefully but firmly declined. Dr. Butler of Columbia is highly appreciated. He is universally admired for his continued interest in the association and for his constant attendance, especially in view of his other responsibilities and honors, and all consider it a rare privilege to have him write the annual statement of principles, but he has never attempted leadership on the floor that he has not met the same defeat that he did in Boston. At Milwaukee and at Detroit his failure was much more pronounced than at Boston, where it attracted especial attention, merely because the birch was in the hands of a woman. All that this means is that only public school people are leading the public school teachers wherever there is an issue. In academic performances and in spectacular demonstrations teachers admire outsiders, but public educational leadership is their own.

One of the most satisfactory evidences of the new leadership is shown in the case of the changed attitude of the colleges to the secondary schools. The tyrannical attitude of the colleges which for so many years led them to dictate terms to the preparatory schools without so much as saying, "By your leave," is now wholly a thing of the past; and not because of any collegiate change of heart, but because it has been wrung from them as were the *Magna Charta* in Old England and independence in the new world. In this struggle the private and public schools had common interests, with no slightest trace of jealousy; and while there was no occasion to put to the test the relative leadership of either, the onlooker could see without straining his vision that the public school men did not take second place in the rank of the contestants.

Public school men and women are also frequently among the leaders in church counsels, in prominent fraternal organizations, as bank directors and on the governing boards of various industrial and commercial bodies. A schoolmaster was recently a member of the staff of the governor of Massachusetts, which in his case was a notable honor. In Somerville, Brockton, Bridgewater, Reading and several other near by cities, schoolmasters are bank directors, which is a quite common fact in the West. At Peoria, Ill., for instance, the superintendent of schools is first vice-president of one of the leading banks and is on the board of directors of many large industrial concerns. In every instance these men are all the more efficient school men because they have the ability to be prominent in other directions.

Plymouth County, Massachusetts, has few men who have for more than a third of a century wielded so large a personal influence outside of education as has the principal of the Bridgewater Normal School. There are few men in Denver who have had as large an all-round influence for thirty years as has Aaron Gove. Superintendent Van Sickle went to Baltimore a comparatively unknown man within five years, and yet he has led doctors and lawyers, editors and clergymen, merchants and bankers in an educational crusade that gives him national distinction. One of the noteworthy clubs of Kansas City bears the name of the superintendent of schools. Nathan C. Schaeffer, state superintendent of Pennsylvania, was made one of a board of three prominent citizens of the state to expend $3,000,000 upon a new state house. There is perhaps no man in Alabama who is better known in the state and in the North than is J. H. Phillips of Birmingham, and certainly Albert G. Lane of Chicago is one of the noble men of that city, as he is easily the most influential man in the official counsels of the National Educational Association, and George H. Martin's leadership is too well known to call for emphasis.

By universal consent the crowd of thirty-five thousand who came in upon Boston suddenly on July 5, 6 was more expeditiously handled, was more exempt from annoyance, was settled in good boarding places more promptly, was the recipient of more varied, abundant and distinguished social attention than has been enjoyed by any other large body of visitors and the credit is almost exclusively due to the leadership of the school.

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men and women. Those who watched their plans and the execution of them were extravagant in their commendation of the power of leadership on their part.

Surely public school people are coming into leadership in a land in which the public schools are the fountain of her glorious purpose and achievement.

The Surplus of Ministers

By Prof. William H. Ryder, Andover

A recent study of the Year-Books throws some light upon questions connected with the adequate supply of ministers for our churches and the sources of such supply.

The Year-Book of 1903 reports 1,001 "vacant" churches. Actual count increases the number to something more than 1,050. Of these churches 270 either report no members or make no report of membership; more than 100 have from one to ten present members, nearly 450 have from eleven to fifty, somewhat more than 200 have from fifty-one to 200 and thirty-seven have more than 200 members. If we omit from our reckoning those churches which have no real existence, and make allowance for a wise combination of the smaller churches with one another or with other Christian churches it seems certain that 400 more ministers in pastoral service could supply all these churches, and it seems quite impossible that adequate salaries can be provided for more than this number.

Now the Year-Book reports that 2,047 ministers are without pastoral charge—two ministers for each vacant church. Some of these are aged and infirm, some are engaged in other spheres of Christian service, or are serving as pastors in other denominations; and others, though still carried on our rolls, have turned aside to other occupations. But if we subtract all aged men, that is, all who were ordained more than thirty years ago, and all who are known or believed to be in other lines of Christian labor, there still remain more than 1,200 men who have been ordained since 1872, and who, so far as appears, are not in the service of the churches. No large percentage of these are idlers, standing in the market place, waiting to be hired; the majority of them are engaged in some occupation and rendering some service, but certainly as many as 400 of them would joyfully take up these pastorates and would serve the churches faithfully if an effectual door were opened to them and a living wage provided for them.

It is suggestive that during the last thirty years the denomination's gain in ministers has exceeded the gain in churches by 250, and during the same period, the percentage of ministers who are without pastoral charge has increased from 28+ per cent. of the whole number of ministers to 34+ per cent.

We surely have ministers enough to supply all our churches and to man all new fields at home and abroad for which our missionary societies can at present make financial provision. The men who are ordained this year must take places which men already ordained are ready to enter. This may be just and wise if the new men are better fitted to do the work than those whose places they seek to take. It does not appear, however, that the men whom we have recently ordained are more acceptable to the churches than the older men, for no less than 430 of those reported without pastoral charge were ordained within the last ten years, and as many as 850 within the last twenty years.

This steadily increasing superabundance of ministers raises the question whether we are recruiting our ministry in the wisest way. The Year-Books report the ordination of 4,411 Congregational ministers within the last thirty years; during the same period there have been 2,983 members of the Senior classes in our seminaries. If all these were ordained there must have been more than 1,400 ordained by Congregational councils who were not graduates of our seminaries.

Further, during these thirty years 2,484 ministers died. If we deduct this number from the 4,411 ordained within the same period we observe that the gain in the ministry should be 1,927. The actual gain, however, was 2,814, which indicates that nearly 900 entered our ministry without ordination by Congregational councils; they had been ordained in other denominations and were transferred to our ministry.

It seems plain that more than 43 per cent. of those added to our ministry within the last thirty years were not graduated from our own seminaries. Among these are some of our best ministers, a few of them are pastors of our largest churches and more are serving smaller churches, earnest, spiritual men, acceptable to their congregations and loyal to the denomination. But it is very instructive to observe that of the 430 ministers who have been ordained during the last ten years and who are now without pastoral charge more than 270 were never enrolled in our theological seminaries, and only eighty-one of those whose names appear in the seminary catalogues were college graduates. Less than 20 per cent. of our younger ministers who are now without pastorates have received the traditional severe and protracted training.

These facts point to the following conclusions:

1. There is a surplus of Congregational ministers.

2. A large percentage of this surplus consists of men who have been admitted to our ministry without adequate training.

3. The men who have had full college and seminary training are, as a rule, most acceptable to the churches.

4. The way of wisdom is to ordain and admit to our ministry fewer untrained or half-trained men, expecting that, as a real demand is thus created, the Christian young men in our colleges will recognize and respond to this demand.

5. Meanwhile, influential pastors and churches, and officers of Home Missionary Societies should do all that can be done to combine feeble churches and to use with wisdom and economy the ministerial force already at command.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Aug. 23-29. Lessons from Paul: How to Make Our Lives Count Like His. 2 Tim. 1: 6-8; 2 Cor. 11: 23-28.

There is an ignoble way of cherishing an ambition like this. It may promote the spirit of self-seeking in a man, may lead to a constant scrutiny of his work from the point of view of its probable effect upon others. Then he puts emphasis on the side of his work which leads to publicity and notoriety, while he slights or overlooks altogether what Wordsworth calls "the little unremembered kindnesses of a good man's life."

There is also a very ineffective way of cherishing such an ambition. A man holding it will then seek to imitate mechanically him whom he takes for his hero. It used to be said of a famous New England theologian that his best pupils were apt to be reproductions of himself, though on a smaller scale. We all are in danger of confining ourselves to mere external imitation of some noble spirit. A man of deep spiritual power like R. J. Campbell or Robert E. Speer crosses our path and touches that which is best in us, or a man of remarkable capacity for Christian leadership like John R. Mott, and we say to ourselves, "We will be like him; we will try to pray and speak and act and behave as he does." An admirable longing, no doubt, but it is poor business trying to imitate any human being by seeking to reproduce his external traits. That will make us at the best only very imperfect and hardly recognizable copies of our models.

This is the right way of cherishing an ambition to make our lives tell. Samuel J. Mills went at it in that spirit when, in the midst of his college life at Williams, he gained that vision of opportunity which led him to say, "No young man ought to think of living without making his influence felt around the globe." Frederick W. Robertson saw his chance in the same light when he covenanted with a schoolmate in early life to try and distinguish himself in future years and to do what he could for the good of mankind. Dwight L. Moody cherished this ambition when he resolved to quit farming at Northfield and to go to the city to carve out his own fortune. All these renowned Christians were anxious to make their lives count, not by trying to be what another had been or to do what he had done, but by seeking to make the most of their own lives.

If we really thus want to make our lives tell, we must at the outset be ready to meet what will surely be encountered in the pathway of noble living. In Paul's career there were shipwrecks, floggings, stormings, "labor and travail," watchings and fastings. These may not be the precise difficulties which we shall encounter, but something equivalent to them will surely be our portion. No life has ever lifted the lives of others which was itself always sheltered from storms, free from doubts and fears, unchastened by discipline. Do you want to make your life tell? Then be prepared to pay the price. Said the late Prof. J. Henry Thayer of Harvard in substance: "Would you be a scholar? Realize, then, that this means more hours each day at your desk." Would you be an influential Christian? Know, then, that a man who, day in and day out stands, in the midst of the shams and corruption of the modern world, for the things of Christ will surely have to endure and to fight, to toil and to sacrifice, and sometimes even to agonize.

Negroes and Church Disturbance in Boston

The disturbers of the meeting at the Zion African Methodist Episcopal Church, at which Prin. Booker T. Washington spoke, had their trial last week in the Municipal Criminal Court, were convicted, and two of them were sentenced to thirty days in jail. One of the guilty men is a graduate of Harvard and editor of a Boston newspaper published in the interests of his race, or rather of a portion of it which he represents. It was a great day for our colored citizens. They were the prisoners, lawyers, and the most of the witnesses and spectators. Among those who testified were an assistant United States attorney and an ex-United States consul. The counsel for the defendants asked a great many questions of the witnesses, argued with one another and made objections, and to most of the actors the proceedings would have been as enjoyable as a cake walk if the judge had not rather cruelly shut off a flood of eloquence by refusing to hear arguments on either side, saying that the evidence of the guilt of the defendants was conclusive. The floodgates may yet be opened, however, as an appeal was taken.

The Start in School Life

An Open Letter to a Young Friend Going Away From Home to Get an Education

By Rev. Henry van Dyke, D. D.

My dear Friend: A good many years ago I did what you are doing now. Since then, things have changed a little in our American schools and colleges. The term opens later in the fall and closes earlier in the summer. Students' rooms are finer and warmer. "Entrance requirements" are larger and stiffer. Tallow candles have gone out, electric lights have come in, and even kerosene oil has been refined to astral brilliancy. You are going to have more teachers, more elective courses, more expenses, more athletic trainers, more "modern advantages," including probably more kinds of food, than I had. But, after all, these changes do not make any real difference in the meaning of the fact that you are going away from home to get an education. Your outfit may be better than mine, and the road may be a bit smoother; but you are starting on the same journey, and you have to face the same question: What goal are you going to make for, and how are you going to travel, straight or crooked?

To answer this question rightly, you must, first of all, remember that you are now a member of a privileged class. You are old enough to earn your own living. Under ordinary conditions, you would have to do it. But you are going to be exempt from that necessity, in all probability, for four years, seven years, ten years—as long as it may need to complete your course. During all that time you will be let off from the common duty of taking part in the world's work. Even if you should do something to help pay the expenses of your education by laboring in vacation and between times, you would give far less than you would get; and the opportunity to do at least that much has been made possible only by the generous benefactions and endowments of unknown friends.

Yes, you owe it to yourself to look the fact in the eyes. You are a person set apart; a guest at the world's table; a consumer, not a producer. No one will ask you what your trade or your business is. All that will be asked of you is how you are getting on with your education. You will be permitted to devote all your time and energy to yourself, and somebody else will pay for your living.

Who is going to do this generous thing for you? Well, a good many people will have a share in it. First of all, your parents will do the greater part of it. You know something of the sacrifices and gifts that they will have to make in order that you may enjoy your years of privilege and opportunity. Then, the community to which they belong has a part, indirectly, in making it possible for them to give you an education. Then, the people who have given the money to found institutions of learning and keep them going for the sake of you and others like you, contribute directly to your benefit. Then, the great army of teachers who are spending their lives in hard work for small pay make an offering on your behalf. Finally, the state, the nation, by its appropriation of public money for educational purposes (which are all really bound together and interdependent), makes you its beneficiary.

Now, your own sense of honor must tell you, at once, that you cannot fairly accept such benefits as these without incurring great obligations. Why have these people put you into a privileged class? Why does the world, in effect, agree to pay for your living while you go on with your education? The question comes up to you.

The answer is plain and straight. The world pays for your living in order that your life, through education, may become of more value to the world. That is the essential fact, the point of honor, which you must never forget. You are taken care of and provided for during a period of years when you are (or at least you ought to be) able to provide for yourself, with the definite design that your intelligence, your character, your purpose and power of doing good work may be so developed that you may be worth more to your fellowmen than you are now—and worth enough more to pay for what it is going to cost to educate you. If you accept your place in a privilege class on this condition, it is all right. You are not an idler, a burden, a pauper. You are an investment. But if you take the privilege and refuse or dishonor the obligation, you are an object of misplaced charity, a cheat, a fraud.

What you have to do, then, is to make up your mind that you will get out of your education the thing for which it is given to you—a richer, fuller, stronger life, of which the world shall receive the benefit.

I do not think that it is your business just now to invent a new plan and devise all the means for securing this result. On the contrary, I think that if you try to work out an original educational method and course for yourself you will probably waste a good deal of time—which, as I have just reminded you, is money, and other people's money, too. The general scheme and system of education, with the improvements suggested by experience and the variations needed to adapt it to different individuals, is there waiting for you. If you are wise you will put yourself into it, not with flabby indifference, nor with blind resignation, but with the clear and steady purpose of making it give you just as much as possible for the training of your mind and for the increase of your power as a person and of your worth as a member of societies.

Take your studies as they come, but make them count for something before they go. They will be of two kinds: those that you like, and those that you dislike. Use the former to develop your natural gifts, and the latter to correct your natural defects. There is a great difference in minds. Some are first class, some are second class, and so on. You can never tell what kind of mind you have got unless you test it thoroughly by hard work. Even if it should appear to be second class do not be discouraged. A second-class mind well cultivated will yield a great deal more than a first-class mind left fallow. All that you have to do is to make your own garden (not some other man's) give the best crop of which it is capable. Examinations and grades and classroom marks are "government crop estimates." As a rule, they are fairly accurate. But, after all, it is not the estimate but the crop itself that comes to market and feeds the world. You know what you have learned. You have learned just as much as you know.

Make your friends with a purpose of enlarging your life, your tastes, your sympathies, your hopes. Follow your inclinations in forming acquaintances, but keep your eyes open and see where they are leading you. Unless you enjoy a friendship it is not likely to be of much good to you. But, on the other hand, unless it really does you good, your joy in it will soon grow barren, or turn to pain. Have some friends to whom you look up, and some who look up to you. Be a grateful receiver as well as a generous giver. Let the secrets you share with your friends be such as will make you glad to look deeper into each other's eyes.

Play the out-of-door games that suit you and give you honest pleasure. They will suffice to give you all the physical training that you need. The object of athletic sports among amateurs is twofold: first, to relax and amuse the mind; second, to keep the body in good condition for the real work of life—which is not athletic sports. There is no advantage in cultivating more muscle than you are likely to have any use for unless you are going to be a professional athlete. On the contrary, it is a burden and a danger. What you want is a body that will be a ready, cheerful and capable servant to your mind.

Do not starve or neglect the spiritual side of your nature. The best and wisest men of the world have all agreed that a full and noble life is not possible for man without religion. It would be a poor outcome for you and for the world if your education should end in that half-knowledge which, as Lord Bacon says, tends to atheism. But even atheism, it seems to me, is better than the dead and dry religion which exists without praise, without good works, without personal prayer. Give your best thought, your deepest feeling to the subject that means most—the true and immortal life that is brought to light in Jesus Christ.

A hundred questions, and some of them very perplexing, are sure to meet you as you go on with your education. Do not try to anticipate them. Do not try to answer them now. Let yourself go, with a good heart and a cheerful courage, into the course that opens before you. Take your privilege with its obligations. Let the world pay for your living now. But make sure that your education fits you to pay the world back for all you have received, in a life equipped and disciplined for fine service among men.

Hewers of Wood—a Story of the Michigan Pine Forests

By William G. Puddefoot and Isaac Ogden Rankin

Synopsis of Previous Chapters

Albert De Wette, Dunker preacher and farmer, makes plans of marriage for Hilda, his sister's child, and John Bowman, the child of a neighbor. As they grow up Hilda becomes a light-hearted girl and John a too sober and exacting boy. Jack Clitheroe, a gay-hearted flirt and ne'er-do-weel, appears on the scene, and when Hilda and John Bowman quarrel at last teases Hilda into a promise that she will marry him if her uncle consents—well knowing that her uncle never will consent. Jack comes to ask for Hilda and a quarrel results in which De Wette threatens Hilda. She elopes with Jack and they settle in Chicago, moving, after her child is born, to a corner in Michigan where work is scarce and poverty increases. De Wette finds Hilda gone, tries in vain to follow her, becomes involved in the speculative excitement over the discovery of petroleum in his native valley, abandons the ministry and makes a great fortune. Then, in his loneliness, thought of Hilda comes back and he devotes his life to a search for her. Hilda finds Meggie McLean, the daughter of a Scotch carpenter and hard drinker, and brings her home for the night after one of her father's drunken sprees. Meggie McLean's lover, Norman Benton, discouraged by her indifference, drifts northward with the tide that sets toward the Michigan pine woods. Jack, lamed by a fall and unable to find work, goes to the city, and at last gets a job as general helper at Camp No. 10, where Hilda can earn something also as laundress and seamstress for the rough men of the camp. Jack becomes popular, and gets the foreman to send for "Freckles" McLean and Meggie.

CHAPTER IX. HILDA IN THE CAMP

So Jack Clitheroe began his experience as roustabout, cook's assistant and general helper in the camp. It was the man who called himself John Smith, with his educated voice and quizzical smile, who had dubbed him "Choremaster." Nobody knew who John Smith—a man who quoted Browning in his cups, but never talked about himself—had been in "God's country," and nobody cared to ask. Men did not flaunt pedigrees in the face of the lumbermen of Michigan. Jack would have pardoned him anything because he showed the courtesy of a kindly soul to Hilda and to Meg, and Hilda's children worshiped him.

Jack soon made himself popular among the boys, and was in great requisition for his fiddle's sake, as well as for his ready fellowship and skill at turning a good story or singing a jolly song. There was bread enough now and the fine air of the pines kept them all strong and well.

Yet the work was menial work at best, and poorly paid. Jack saw little hope of permanence, and often brooded over the past. It was in Hilda's black eyes, not so merry, but far deeper than his own, with a mystery of questioning but not a hint of weakness, that he read courage in disaster. He had seen those deep eyes full of flashing fire in his defense when trouble came. He had seen them full of kindness, full even of the lovelight which she gave her children, as if he, too, were a child grown six feet tall and sandy-bearded and with a voice that had sung loud tenor in the village choir. But the light which comes in a woman's eyes when she answers strength with trust he had never really seen, perhaps had never missed.

In all their married life, when Jack came to think of it, there had never been a day when Hilda raised her voice in anger. It seemed as if the early responsibility and the early disillusionment had shocked her into a strength of self control, to which his weaker nature was a stranger. But the outbreak was to come, and in a manner which left its indelible impression on the thoughts of three—Tom Larkin, the foreman of the camp, Jack and little Jack.

Jack was no drunkard, though now and then he joined the others in their amusements, and could not easily refuse to share their drink. But he had the fear of his wife before his eyes, and she had never seen him lose his self control.

To do Jack justice, he was the life of the party when all went well. His fault was weakness. He was of the gristle-boned, unprosperous sort, who dump their failures and disappointments on their friends. These are the men who, because wives and children cannot run away, visit their sad forebodings on their heads. In Jack's case there was some excuse, perhaps, or, at least, incentive, for Hilda's faith never seemed to waver. He knew where cheer was always to be found, and presumed upon it, as men who have tasted the bitterness of sin come to God to demand forgiveness.

In the intervals of the camp excitements Jack grew more and more disheartened. He knew, in spite of present comfort, that signs of hope were few. A lumber camp is not a permanence. Camp Number Ten had already had an unusual lease of life. For two years the work had gone on, but by the next fall the great pine forests about them would be cleared. The camp would disband for the winter. The buildings would be dismantled and a summer would pass before its life began again in a new locality.

It was the foreman who tempted Jack that afternoon when the first snow fell and the tall weeds stood up out of it like the masts of sunken ships above the bay. Jack and little Jack had been shoveling snow. The men were at work far off in the woods; the foreman came back on some errand alone.

"Come in here, Jack, and get warm," he said; and the two were glad to take their wet feet into the big room and sit by the roaring stove.

Then Tom Larkin tempted Jack with some new bottled beer that he had bought, and when, forgetting his boy's presence, he drank, the foreman offered some behind his back to little Jack.

The boy forgot his mother's words forbidding him to imitate his father's careless example. The foreman took an evil delight in urging him on. At last he took so much that he went home reeling, singing the words of a song he had caught from the lips of one of the more reckless of the men—for most of them kept their wickedness scrupulously from the few children of the camp.

It was not a seemly song, and from the lips of the boy it came with a terrible shock to Hilda. She saw what had happened, questioned him, and with mingled anger and disgust helped little Jack to bed, and then knelt down by the little bunk in an agony of weeping.

Little Jack was frightened into sobriety. He had never seen his mother weep—much less break down in such complete distress. He lay with clasped hands and wide-opened eyes regarding her.

The long-repressed agonies of disappointment, sorrow, apprehension, claimed their own at last. For herself she could endure. She even did the justice to herself to know and recognize that her husband's lot was far brighter for her love and care. Her children's hardships were a bitterness. But the corruption of her children—that was more than she could bear. The picture of her guarded childhood with its pure thoughts and safe associations came in bitter contrast to the dangers that Jack's condition had brought home to her.

Jack was not an imaginative child, but his mother's tears laid hold upon him with the grip of the few great experiences of life.

At last her sobbing stopped. She raised her head and, leaning over him without a word, prayed aloud for him—a prayer that wrote itself in letters of fire on the boy's brain—a prayer for his purity of mind, for deliverance from temptation, for strength to do his part in the world and not be ashamed when the end came.

She rose from her knees and put her hair in order, stooped over Jack and kissed his brow—not the lips, as on innocent nights—and throwing a shawl over her shoulders went out into the growing dusk.

The men had just returned and the foreman was giving them orders, interspersed with the oaths which continually supplemented his vocabulary, when suddenly Hilda stood before him. The thing was so unusual—for Hilda studiously avoided the camp—that a silence fell upon the men.

"Mr. Larkin," she said, in a high, strained voice that sent a sudden thrill of fear through her husband's heart, "is there any manliness in you to which a mother may appeal?"

"Wha-at do you mean?" said the foreman, turning red at the direct gaze and word.

"I mean that you, who are put here to keep order and enforce law, have made my boy drunk—and my husband stood by and saw it done and shared the drinking."

Jack fairly cowered at the public rebuke.

"You make the law that there shall be no drinking in the camp—and you make a child drunk. Do you want to make him like yourself? And what shall a woman do, when strong men like you have no pity on her weakness?"

Hilda had wrought herself up to the pitch of speaking because she saw no other way. She was ill and the effort was too much for her. The hand that

pointed with accusing finger at the tempter of her son sank to her side. She reeled and would have fallen, but John Smith was at her side and in his long arms caught and carried her, her husband trailing behind ashamed and downcast, to her bunk in the log shanty.

Soon after this another little daughter came.

It was wonderful to see the effect this baby had on the rough men of the camp. They were as quiet as mice until Hilda was up again. They would come and beg to hold the baby. They even improvised a Christmas out of season, since the camp was to break up in early December, and it took all the stockings in the house to hold the presents. When the men came back from their homes, they would bring substantial presents for the little one.

CHAPTER X. FRECKLES' MEG

The coming of Freckles' Meg saved Hilda from many a lonely hour. The girl had changed, but not in love and confidence. The two soon knitted again the old tie, as true friends may, without a word after long absence from each other. Yet there was a change in both. Hilda was stronger and quieter as the burden of the future grew and her husband's strength diminished. And Meggie, too, had tasted of the bitter side of life. There were thoughts and feelings now which she could not quite betray with the old childlike readiness of trust—thoughts that she did not understand herself, and could not put into words. Yet Hilda loved her all the more for these new mysteries of personality. The depths beyond our plumbing are assurance of a permanent satisfaction of friendship's need.

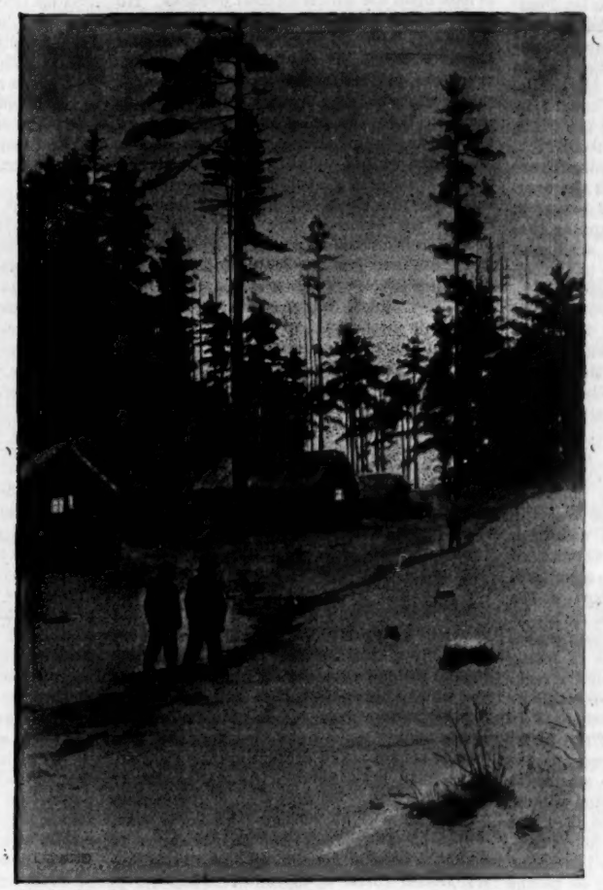
No man in the camp, save one, but, drunk or sober, treated Meggie with respect. But that one was the foreman. Her father was on different footing. He was one of those comically tall and awkward, bl n l-complexioned Scotchmen, whose age is uncertain and whose very look suggests a smile. He had the quickest temper and the dryest throat in camp. His temper was usually harmless enough, quick up and quick away, but his thirsty throat was his continual bane and Meggie's constant sorrow.

Meggie soon became the belle of the camp. "She had a way with her," as the saying is, which no man seemed to be able to resist. Yet her way was not at all the way of the coquette, for Meggie had a heart that took no pleasure in the sufferings of beast or man.

There was no difficulty in getting men to work in the camp, the foreman said, if once they caught sight of Meggie's face. But that was the foreman's blarney, for Meggie was not beautiful, except for a pair of honest and bewitching brown eyes full of changing lights and darks, a clear complexion and a smile that, as Pat Burgle said, "would draw the bees out of the hive in March." There was no blarney at all about that, as half the men in camp would have been ready to swear.

But woe to the man who presumed upon her kindness or her smile.

She was no bigger than a honey-pot—as that same Pat Burgle declared; but she had a tongue that could be as sharp as a hornet's sting and a look that made a man feel—well, Pat said, when he had been carried off his feet by a smile of unusual warmth one day, and much against his better judgment had proposed to her: "I walked in feeling like the big bass drum, and I came out like Mickey's fife that had a frog in its throat and couldn't sing." Pat was given to metaphors, but he never seemed to feel less kindly toward



The Lumber Camp

Freckles' Meg because she had rejected him. It would have been hard to quarrel with Meggie so long as you behaved yourself, and when you didn't she would save you the trouble by quarreling with you.

Her father never objected to being called Freckles, except when he was drunk; but as the liquor went down, his sense of dignity rose up in self-assertion. When he was but a little drunk, this self-respect was satisfied with respectfulness of tone, but when he was gloriously drunk, nothing would content him short of his full name, which was rather inconveniently long for good fellowship, being Alexander McAllister McLean. Pat Burgle asserted that when Freckles was very, very drunk nothing would please him but to be called Alexander McAllister McLean, Esquire. But by the time the hard-headed old Scotchman reached that stage of dignity his companions were usually so utterly and unintelligently drunk that their testimony was of little value as to any matter of fact whatever. For Freckles bore his liquor better than any man in camp.

There were two ways to win a smile from Freckles' Meg which every man soon came to know. One was to keep her father from the drink, and the other was to stay by and keep him out of fights and bring him home with a whole skin; and many a young fellow stopped drinking and helped Freckles off to win that smile.

But Meggie had had some hard experience of the ways of men, and though she was lavish of smiles, she was chary of more definite encouragement. She might have had the pick of the unmarried men of the camp, or, for that matter, of a good proportion of the married ones, who had left their wives and their identity "in God's country," as in homesick moments they called the East from which they came. The only preference for one admirer more than another she ever seemed to show, in fact the only thing her father ever quarreled with her about, was what he called her "encouragement of the Paddies." There was, in fact, a shade of kindness in her treatment of the Irish in the camp, which sometimes made the men of other nationalities feel that they were slighted.

"Why shouldn't I like an Irishman?" she retorted once to her father, when he had been upbraiding her with some kind words to Pat Burgle, after she had definitely and finally rejected him. "Why shouldn't I like an Irishman? The only man I ever lived with was a Scotchman, and he didn't love me enough to leave the liquor alone when I asked him. Perhaps if I took an Irishman he would."

Sandy, as she said it, bared his big right arm, smoothing its many freckles with his sinewy hand, twisted uneasily in his chair, and had no answer. He had determined a thousand times that he would stop drinking for Meggie's sake, and a thousand times the smell of the stuff had conquered him and he had come home with that dignified strut which was his special sign of perfect drunkenness. Meggie would watch him as he stumbled in to bed while she sat by the fire and never said a word; and Meggie's silence next day was a punishment the strong man could hardly bear.

There was not much drinking in camp; the work was too steady and too hard; so for the most part Meggie and her father had a peaceful time together, and Meggie brightened Hilda's life with love and song. For she had a voice like a bird, and when the two sang together, it was like two thrushes in the wood, only the songs were human songs and told the inmost thoughts of the singers as spoken words could never do. One afternoon, as the supper-bell rang out from the top of

the tall pine, Meggie came running over to Hilda's hut.

"Father's away," she said; "let me come in and take a bite with you. It's lonely over there."

"You might have callers enough, if you'd only encourage them," said Hilda with a smile, putting her arm about Meggie's waist as they stood waiting by the door.

"Callers, yes; Pat Burgle, and Hugh McNaughton, and Paddy Flynn, and Dutch Steve. If it weren't for the lumber, I don't see what men were made for, anyhow. But a woman with an ax is like a man with a dishpan—each ought to be in better business."

"But you know they all worship you."

"Yes, of course. I'm the only woman in camp that isn't tied to a man. I want none of them. My daddy's enough for me to look after. If I want a husband, I'll wait for little Jack. You'll marry me when you get big won't you, dear?"

If there is anything a twelve-year-old boy resents, it is being called "dear," and Meggie knew it, and Jack knew that she knew it. But Meggie was a privileged person, and Jack worshiped her. With a meekness that astonished himself he answered:

"Of course I will. I'm most as big as father now. But will you marry me, honest Injun, if I wait?"

"Well, I'll see. I want a man who won't drink whisky, nor smoke tobacco, nor swear. Do you think you'll fill the bill, my dear?"

[To be continued.]

In and Around Chicago

Shall our Academies be Endowed

This is one of the questions which Dr. Pearsons has often asked and which he has discussed many times with those most interested in these academies. The difficulty has been to decide what academies should be encouraged to live, what sums should be sought for them, and in whose care the funds for their support should be placed. Probably the colleges to which the academies are tributary might be entrusted with the oversight of these endowments to their own great advantage, and with the understanding that if necessity for any one of the academies ceases to exist the money shall go to the college. In Nebraska the Congregationalists are trying to secure an endowment of $100,000 for their four academies, $25,000 for each. They are so situated as to be within easy access to students from every section of the state. The one Congregational college in the state, Doane at Crete, has property worth $200,000 and an endowment of $166,000. The managers of the campaign for funds are seeking for a man or a woman, or several of them, who will give $10,000 or $15 000 to each of these academies, Chadron, Weeping Water, Neligh and Franklin, on condition that as much more be secured and that all debts be paid. Some conditional gifts have been made but more are required if the whole sum is obtained, as it ought to be, by June 4, 1904. In Iowa and Wisconsin academies have been of great service in fitting young men for college, and Oklahoma is seeking to establish academies which shall be tributary to the college at Kingfisher. Professor Burr of Beloit says that of the forty-seven graduates of Beloit this year twenty-four young men were fitted in the academies tributary to the college, and two young women. Six only of the young men were from the high schools of the state. All the honor men, with a single exception, were from the academies. This is first-class testimony as to the importance of the academy and to the intimate relation in which it stands to the Christian college.

Summer Supplies

Rev. W. A. Waterman has been preaching at Green Street in the absence of the pastor, Rev. Mr. McCord, to audiences which have been about as large as usual. Dr. Willard Scott has been three Sundays in his old pulpit at the South Church, and has received a warm welcome from his former people. The remaining Sundays in the month will be occupied by Dr. A. M. Brodie of Hinsdale, Ill. Dr. W. E. Griffis of Ithaca has preached twice at Union Park, and Professor Wright of Oberlin is to have two Sundays. Audiences here are always small in the summer. At the First Church, Pres. J. Edward Kirbye of the Atlanta Theological Seminary spoke Sunday on Christian Leadership, and gave a Southern view of the situation. He says the race contest is already "on," that the Negro must show his capacity to fill the places he seeks, that the Southern whites are his best friends and that many Northern teachers have done harm in trying to persuade the colored people to look upon the whites as their enemies. He believes that the cure for the troubles of the South will be found in education. With him agrees "Raymond," the special correspondent of the *Tribune*, who has traveled all over the South in order to study the situation personally. He draws a dark picture of Southern illiteracy, not only among the Negroes but among the white people also. He thinks that the entire country should be interested in removing this danger of ignorance from the South. He admits many of the charges brought against the Negroes, but declares that education will remove the reason for them. Plymouth Church is closed as usual this summer. Rev. B. S. Winchester, the associate pastor is preaching at the New England Church, and the Evanston people are enjoying the ministrations of Prof. A. R. Merriam of Hartford. Sunday evenings Rev. R. B. Guild of the Leavitt Street Church has been giving stereopticon lectures on Oriental Lands to crowded houses.

Criticisms of Booker T. Washington

Boston is not the only place where some of the theories of Mr Washington are unpopular. Last Sunday Rev. R. C. Ransome, pastor of the Institutional Colored Church in Chicago, the man who made the first attack on the policy shops, came out boldly against the position which Mr. Washington has taken, especially against his theory that for the present the colored man should forego his rights and wait in hope that a time will come when they may be granted. Mr. Ransome thinks the Negro should insist upon his rights now, and that he should not be content to take a servile place until his education is equal to that of the white man. He says that Mr. Washington's plan will discourage the colored man, will take away from him the incentive to make the most of himself, and that the country should insist upon the execution everywhere of the provisions of the Constitution. Give the black man the same chance as the white man, protect him in it, and the Negro problem will take care of itself. Mr. Ransome is one of the ablest colored preachers in the city and has devoted his life to the welfare of his race.

The New Museum

Mr. Marshall Field has signified his satisfaction with the site offered him by the commissioners on Grant Park and says that he will begin the erection of the building as soon as the prices for labor and material are reasonable. Work on the filling in of the Lake Front is proceeding rapidly and if the plans of the commissioners do not fail, Chicago in a few years will have a park in the very center of the city, bordering on the lake and commanding the admiration of every one who sees it. The plans have been drawn by Architect Burnham and the Olstead Brothers of Boston. It is supposed that Mr. Field's building will cost not less than six millions of dollars and will be the most striking feature of the park. A site is also to be furnished on this Lake Front for the Crerar Library, although it is possible that the people will be asked to vote on this. The library has been saving money for a building for several years, and already has on hand a large fund for the purpose. Neither its managers nor the people want any of the funds of the library expended for a site. The city can furnish a site without harm to itself and without cost. The voters generally feel that it ought to do so.

Outer Parks

Chicago is beginning to talk about the necessity of increasing its park system by adding, as has been done in Boston and New York while land is cheap, at least 120 miles of park roadway. The plan is to preserve so far as possible the natural features of the landscape, the rivers, the little streams, the native woods in which there are many noble trees, and thus bring future generations into our debt. Probably the plan will be carried out, although it may not be fully realized for some years.

Is Chicago Congregationalism Growing Weaker

This question is answered in the affirmative by a good many persons whose judgment is entitled to some weight. Nevertheless, to one who has lived in the city more than a generation and is familiar with the magnificent history which some of the older churches have made, and who considers their present comparative lack of means, the answer does not seem to be warranted by the facts. True, neither the First Church nor the Union Park is what each once was. The New England has fewer members but shows no diminution in its gifts to benevolence; and Plymouth, though suffering severely from change of population and many other causes, is still strong and is slowly regaining not a little of its old strength. But we must take account of the new churches which have grown out of these older ones. Warren Avenue, with a membership approaching a thousand; California Avenue, earnest, aggressive, successful; the three Oak Park churches, any one of which is strong enough to do anything it sees to be its duty; the Ravenswood; the First of Evanston; South; the churches in Hinsdale and La Grange; and half a score of others to whom almost any one, however ambitious, might count it an honor to minister are to be considered. The weakness, then, is relative and apparent only. The great central churches have lost in numbers and wealth, but are certainly as aggressive as ever and perhaps as useful. The growth is in the newer bodies and here it is very encouraging. Certainly no one who knows all the facts can believe that Congregationalism in Chicago is losing ground.

Chicago, Ill., Aug. 8. FRANKLIN.

Several secessions recently from the Church of Scotland to the Roman Catholic Church are furnishing the opponents of the ritualistic tendency in the Established Church with an argument which is forceful.

The Five Great Public Schools of England

By Caroline Benedict Burrell

Winchester

When William of Wykeham, more than five hundred years ago, founded New College at Oxford and later its preparatory school at Winchester, he gave them four things in common: a motto, "Manners makeyth man," a generous endowment, a tradition of conservatism, and one of scholarship; all four remain to this day, but of them all the last is the most strongly marked on the life of the schools; one may graduate respectably elsewhere, but to be a Wykehamite is to be a scholar. The buildings at Winchester are very old, built of blackened stone, gloomy but solid. Over the doorway of the court is the statue of the Virgin Mary, supported on one side by Gabriel and on the other by the founder; in crossing this court all students remove their hats.

In summer time the place is far from gloomy, for students vie in having superb window boxes, but in winter the sun never shines between the buildings and it is cheerless enough in the dormitories around the court, as well as in the chapel and schoolroom, which are here also. The dining-room is best worth seeing of all the buildings. Here is the famous portrait of the founder, purchased in the sixteenth century. Here are the long tables at which all the students eat, using at breakfast and luncheon thin squares of wood, or trenchers, in place of plates, as has been done from time immemorial, and here on a dais at one end a master dines in solitary state.

Below this room is the original schoolroom with the mural paintings, one bearing the old school laws, and the other the illustrated phrase, well known by all who have ever known Winchester: "*Aut disce*"—with an episcopal crown and mitre as the reward of learning; "*Aut discede*"—with the soldier's sword and the pen and horn of a writer as the tools of the one who leaves; "*Aut manet sors tertia cœdi*"—with the birch twigs as the means of the punishment. The original set of apple twigs wielded here is said to have lasted four hundred years, which certainly points to an infrequent use.

The chapel has passed through many vicissitudes, the most injurious being its restorations. It is not in keeping with the other buildings, still its walls are stately and dignified, and in its vestibule is a lovely memorial to the students who fell in the Crimea. The cloister is beautifully carved and most picturesque; on one of its low pillars is cut the name "Ken." In its central plot of ground are graves of the monks who once were in touch with the school, and whenever the earth is disturbed the bones of these old inhabitants are turned up. In one of the buildings outside the cloister is a wall, covered with what are known as marbles, small slabs of stone each bearing the name of a boy who on leaving pays to have it cut there, since he is forbidden to carve it anywhere himself.

Tradition is everything at Winchester. Old customs are loved merely because they are old, and one of the most grievous things to its students was the abandoning of late years of the two old places, Edom and Moab, named from the Bible verse, "Moab is my washpot; over Edom will I cast out my shoe." For nearly five centuries all the opportunity given for splashings and hand washings was afforded in Moab, a sort of Ionic porch, open to all weathers, in the courtyard, where water poured into a huge stone trough. Here the students waited in turn morning by morning, regardless of the chills of winter, which if they did not kill must certainly have rendered one impervious to colds. Edom was a spot at the side of a wall where the fags cleaned the shoes of their masters; a shed stands there today, but for other uses.

Since Winchester was meant for students its founder left little place for play. Archery and games of ball were expressly forbidden in the courts, and until of late years there existed a curious custom of walking in procession to the hills a mile away, the progress being called "*ad montem*," a custom so suggestive today of the practice of boarding school girls as to have made it seem ridiculous to any one but a Wykehamite, who regarded it reverently as belonging to the past. Now, as elsewhere, the students have games of football and cricket.

There have been many famous men educated at Winchester, but five are best known: Young, who wrote Night Thoughts; Sir Thomas Brown, the author of Religio Medici; Sidney Smith, Thomas Arnold and Bishop Ken. Of the rest, most of them are men who have gone first to Oxford and then out into the world as students in some line.

Rugby

Leaving the south of England and coming up into the middle counties, we find the town and school of Rugby. It was founded in Elizabeth's time by Laurence Sheriffe, grocer, who endowed and placed it in his native town. Its first years were marked by litigation when trustees, masters, and even Chancery so wrangled that it was brought to a low ebb. From twenty boys it diminished to two, and then for two years there were no students at all. However, when its first great master, Holyoake, took charge it rose at once into prominence, and during his rule of more than forty years over six hundred boys were students.

In the middle of the eighteenth century new quarters were needed and built, but these were soon outgrown and in 1808 the entire school was torn down and rebuilt, so that it is of quite modern erection. The main entrance is a handsome gateway looking down the main street of the town; through this we pass into the old quadrangle of dark stone buildings of three low stories with battlemented top. In one corner is the entrance to the dining hall, a large, plain room with oak panelling eight feet tall, and two large fireplaces. Above this are the dormitories, quaint low rooms with old-fashioned wooden beds with cords for springs and washstands of the clumsiest pattern. On the floor below are the studies—tiny cells with table, chair and bookcase crowding each other—and at each end of the hall is a small fireplace, until recently the only means of warming the rooms. The master's house stands at one corner of the dormitory with a door opening into it, but it faces outward, into lovely gardens.

The old quad opens into the new one by a fine doorway, but the two sets of buildings have absolutely no architectural relation, indeed, they are absolutely antagonistic. These are all of recent date, built of yellow brick with terra cotta trimmings. Here is the chapel, built on the site of the old one and preserving one end with handsome carvings. In niches in the wall are recumbent statues of Arnold, the famous master, and Dean Stanley, a famous pupil. There is also a beautiful medallion of Clough, with a long quotation from a poem of his. In front of the altar is a dark marble cross in the floor marking Arnold's grave.

The Dining Hall, Winchester

The Court with Statues, Winchester

Arnold made Rugby. When he became master in 1828 he found the boys divided into two sets, the bullies and the bullied. Fagging at its worst existed unrestricted; there was an air of insubordination, even of rowdyism in the school and order was maintained by constant floggings. Arnold changed all that. Himself a Winchester boy, he was accustomed to decorum and order, and he gradually brought it about. He transformed the pupils individually by his powerful personality. He put them on their honor; he made a liar despised; he upheld moral courage as greater than physical. He won a wonderful love and loyalty in his lifetime, and a reverence felt among teachers the world over, for his very name. The life of the boys today is in keeping with the place. There are few traditions, for everything is too new for these; there is good work done, but few great scholars made; there is much play and a certain general wholesomeness, which is shown in the manly men it turns out. To be a Rugbean is to be a good fellow, upright, honest and courageous, with a love of outdoor sport, but still one who has known something of Arnold's influence and cherishes the "ideal of the Christian gentleman" for which he stood.

The great men of Rugby were mainly those of this century, those who felt Arnold's personal touch—Greene, the historian, Stanley, Thomas Hughes, Arthur Dodgson, Clough, Dean Vaughn, and the three bishops of India during the stirring times of the Mutiny. There have been many soldiers educated here also, from the time of General Abercrombie, who fought in America, down to the war in Africa. In the Crimea there were seventy-two officers, all Rugby boys—an extraordinary number. Two windows in the chapel recall the deaths among these and the others who fell in the Mutiny, among the latter Hodson, of Hodson's Horse, who fell at Lucknow after his valor at the siege of Delhi.

Eton

Going still toward London we reach "King's College of Our Lady of Eton Beside Winsor," close to Stoke Pogis, closer still to Runnymeade and Magna Charta Island and closest of all to Winsor Castle, the home of England's sovereigns. And this is quite as it should be, for Eton was established by a king and many a descendant of a royal family has been educated there.

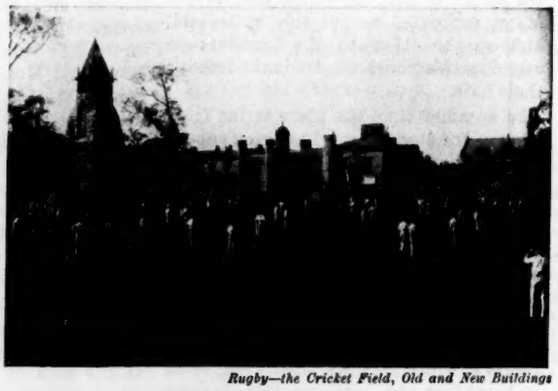
It was founded in 1440, after Henry VI. had repeatedly visited Winchester and conferred with William of Wykeham about it, and it is patterned largely after that model school, and still more richly endowed. Henry VIII., Elizabeth, Cromwell, Charles I. and George III. have all been in close connection with Eton, and George, indeed, with his democratic manners, often had the boys at tea with him.

Although this is especially the school of the aristocrat, its condition at the beginning of the nineteenth century is almost incredible. Fagging was severe and unrestricted, the accommodations were absurdly inadequate, there being, often, not beds enough for the pupils, so that some had to sleep on the floor. In 1838 the students asked for a regular supply of water in the dormitories and the provost grumblingly replied, "You'll be asking for Turkey carpets and gas next." Food was scanty and poor and mutton the only meat allowed. It was not till the middle of the last century that improvements, radical and far-reaching, were put in operation. Order was established, food was improved, the standard of scholarship raised and the students treated like gentlemen.

The buildings at Eton are of stone, well designed and gracefully arranged. There is an impressive entrance with two towers, and the quadrangle follows much the same order as elsewhere. There is the upper school on the west, the lower on the north, the hall and tower on the east and the chapel on the south. The cloister is low and dark with a battlemented top, much like that at Rugby. There is also a beautiful library; but of all the buildings the chapel is of the greatest importance, since it is not only by far the most lovely of any preparatory school in the world, but it compares favorably with the St. George Chapel at Winsor and the exquisite King's College Chapel at Cambridge. It has a stone organ screen in memory of the boys who fell in the African wars; there are some interesting old monuments and brasses in the church, and one of its chief treasures is Watts's Sir Galahad, which is the altar piece, and an inspiration to every boy who looks upon it. Until a hundred years ago the same curious custom as at Winchester prevailed, that of walking in procession "*ad montem*," accompanied at certain times with mummery of all sorts. Since that time rowing has been the chief athletic interest, though cricket rivals it, and matches are played with Winchester and Harrow, the latter at Lord's in London, before a fashionable crowd.

The healthy Etonian today dislikes hearing the school called fashionable. He abhors the familiar saying that if one goes to Eton he must be either a lord or a toady, and he points at something better worth being proud of, the record of the school in letters, statesmanship and war. Charles James Fox, Canning, Peel, Lord North, Gladstone, Balfour and Lord Cur-

Rugby, Interior of Old Quad. Dr. Arnold's House in right wing; his door in the tower



Rugby—the Cricket Field, Old and New Buildings

Eton—Group of College Buildings

Eton—the Street with College Buildings

zon, Walpole, Hallam, Fielding, Shelley, Grey and Herschel, Cornwallis, Wellington, Methuen, Buller and Roberts, and a hundred more; what school can ask for a greater roll of honor?

Harrow

Harrow is almost within the borders of London, and at first sight it is the least interesting of schools, but a closer acquaintance puts it in the front rank. From its founding by a gentleman of the court of Elizabeth until the present day its history is full of characteristic things.

The school is peculiarly built. It stands at the top of a steep hill, overlooking a beautiful sweep of country, a group of buildings in red brick arranged irregularly, some on one side of the road and some on the other. The famous Old School stands alone near the top, the place where for two centuries all the students were taught. The most remarkable group of Harrovingians knew this building well; Byron, Peel, Palmerston, Sheridan and Dalhousie were educated within its walls. Here is the hall with the walls so covered with the names of boys that no space on its paneling is left uncarved.

The other buildings are not especially interesting, being modern with no pretension to beauty, but the chapel is rich in associations. The south aisle was built in memory of those who fell in the Crimea, the names beginning with that of the boy who left school to go to the war and fell at nineteen. There are also tablets to many distinguished men, from Arkwright, who was killed ascending the Alps, to Burnaby, the traveler, explorer and soldier.

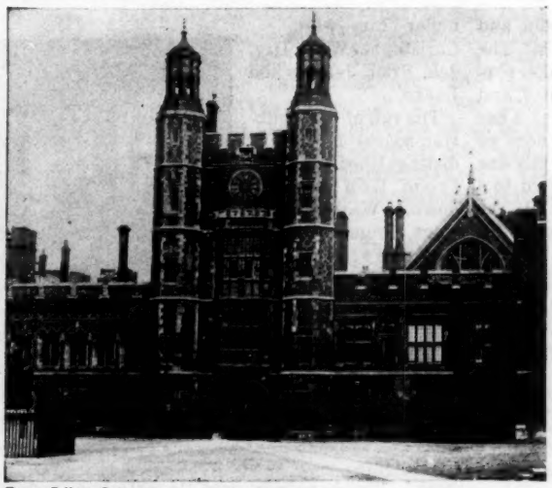
Byron is naturally one of the best remembered boys, and the stories of his life here are legion. He was the terror of the masters; he not only carried a loaded pistol but he had a deadlier weapon in his satirical pen, and many learned to fear that. In the churchyard is a large, flat tomb on which he used to lie at length and compose verses while looking off over the hills; in order to preserve this stone, now called "Byron's tomb," it is covered with a heavy grating.

Anthony Trollope was a Harrow boy, though a day pupil, and for seven long years he led a most unhappy life. His sensitiveness, his poor clothing and general social inferiority made him the butt of the school, and he is called the worst bullied boy the school has ever known. The Earl of Shaftesbury was also a student here, and the mission in London, founded and

Eton—Interior of Chapel

conducted by Harrow students, is quite in keeping with the influence he has left. Bulwer-Lytton, Barry Cornwall, Faber, A. J. C. Hare, J. Addington Symonds and St. George Mivart were also all Harrow boys.

This might be called the school of the all-around boy,



Eton—College Gateway

for beside the usual study and athletics it has more remarkable interests. It cares especially for science; there is a society, founded by Dean Farrar, which has been addressed by Ruskin, especially to cultivate the feeling for scientific study. Two boys have published books while

Harrow on the Hill, Old School Buildings. From an old print

members of it, one on the birds and the other on the butterflies of the region. Harrow is also famous for its music. Its chapel singing is remarkably fine, and there is a delightful rivalry between the different houses in part singing, in madrigals and glees and old ballads. It has contributed more songs than any other school to the collection which exists, and some are known the world over, especially what is called the National Anthem of Harrow, the one entitled Forty Years On, the tone of which is unequalled. The last verse ends:

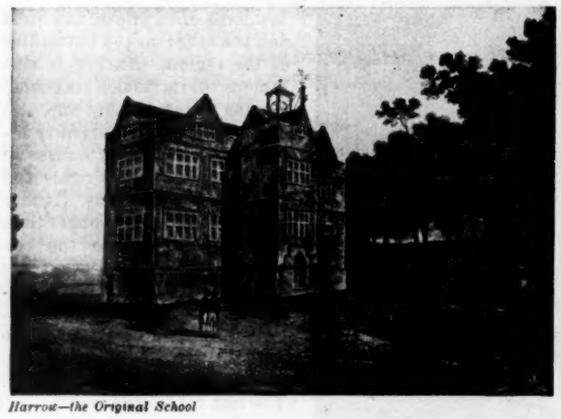
God gives us bases to guard or beleaguer,
Games to play out, whether earnest or fun,
Fights for the fearless and goals for the eager,
Twenty and thirty and forty years on.

Westminster

Going on to London we find there the last of the five great preparatory schools, Westminster, situated in the Abbey close, a part of the building and the life of that venerable church. It rivals Winchester in age. It is said that Edgitha the Saxon queen was the first person who took an interest in it, and since her day it has been called the queens' school, as Eton has been the kings': Elizabeth founded six scholarships for its graduates, at Christ's in Oxford and Trinity in Cambridge.

The school buildings are of great interest, though they are gloomy, dark and low. The most famous is the old dormitory, erected by the monks long ago, with a vaulted ceiling, windows close up under the roof, a wealth of names, carved everywhere, and a general air of asceticism. "It would be sacrilege to write of this room as unsightly, cold, dreary and wholly unsuitable to the purpose of a sleeping chamber," writes one who loves it, "but that it is true, few would be prepared to deny. There must be still occasional places where the rain and wind beat through the chinks, and rats are not unknown; but tradition is strong, and Westminster boys would not exchange their uncomfortable chamber with all its venerable history for the shelter a more sumptuous room might afford."

The gymnasium, an early Norman crypt, stands second in interest to this building, and then comes the part of the schools built by Inigo Jones, where are names also, carved and burned into the walls, often descending in a list from father to son for two, three and in two cases for six generations. Outside this building is the lovely carved stone staircase



Harrow—the Original School

built by Ashburton. Near by are the greens for cricket and fives, and the famous "fighting green." There is rowing on the Thames, and once a year a contest between Westminster and Eton.

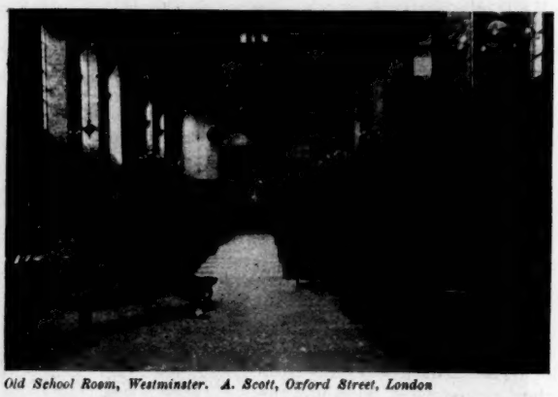
One of the two great events of the year is the giving of the Latin play at Christmas. This dates back to Elizabeth's time; it is always a classic, with a prologue and epilogue commenting humorously on the events of the day. The second great affair is the tossing of the pancake on Shrove Tuesday, which is also historic. Then the school assembles, the masters with their guests at one end of the schoolroom, and the boys in a mass in the center. The cook comes in bearing a huge cake, popularly supposed to be made of putty, and this he tries to throw up and over a bar fastened across the room. If it does go over and down among the boys, the one who can secure it intact is entitled to a guinea from the head master, while the cook also receives the same amount for a successful throw. It is not always, however, that even with the three trials allowed the cake can be made to go over the bar, but when it does it is instantly torn into a thousand pieces by the struggles of the boys to secure it.

There has been one great master in Westminster, Richard Busby, first a pupil and then for fifty-seven years head master. That he was a very terrible man no one can doubt. Steele says, "He had the power of raising what the lad had in him to the utmost height," and he usually did this by conscientious and persistent flogging. Yet he was a just man, and respected by his pupils, as is proved by their sending him their sons and grandsons. Among the many who studied under him were Sir Christopher Wren, Dryden, Prior, Jeffries and Locke.

South Form Room—oldest in Harrow

The roll of Westminster school is full of distinguished names, from Ben Jonson down. Warren Hastings, Froude, Gibbon, Southey, Wesley, George Herbert, Liddell, all were distinguished pupils here. There have been nine archbishops and scores of bishops among the graduates.

Westminster is however the school for soldiers, doubtless partly because the Spartan training received here fits a boy for camp and field. Some years ago there were eight field marshals living, and five of them were Westminster boys. A granite column near the school is covered with names of those who have fallen in battle, but there is not room for half of those which might be there.



Old School Room, Westminster. A. Scott, Oxford Street, London

The Virtues of Our Ancestors

I tell you, my brother-men, it has become too much the fashion in these days to sneer and jeer at the old fashioned ways of the old-fashioned American household. Something too much of iron there may have been in the Puritan's temper; something too little of sunlight may have come in through the narrow windows of his house. But that house had foundations, and the virtues lived in it. There were plenty of red corpuscles in his blood, and his heart beat in time with the external laws of right. It would be well if we could get back into the old way, which proved itself to be the good way, and maintain as our fathers did, the sanctity of the family, the sacredness of the marriage vow, the solemnity of the mutual duties binding parents and children together. From the households that followed this way have come men that could rule themselves as well as their fellows, women that could be trusted as well as admired.—*Dr. van Dyke at Harvard.*

Misuses of the Bible

For centuries this book has been misunderstood by its friends and misused by its enemies. Men have gone to this tree of life, not for food and for the leaves that heal heart hurts, but to hack and hew. The Bible is an orchard; its flowers have been fed to war horses and its boughs split into spear shafts. The Bible is a mine; its silver has been run into bullets and its gold wrought into sword handles. The Bible is a spring of water; its guardians have fought over it, rolling the waters so that the people could not drink. Philosophers have taken texts full of sweetness and comfort and hurled them as men hurl stones. Dogmatists have turned this storehouse of mercies into an arsenal of war, as the Turks hoisted their cannon into the Acropolis. Strange that sinfulness and ignorance should try to teach the dove eaglehood or train the lamb to strike like a lion! Into what wars and strifes have men carried this book! How have men used its materials for building up barricades between themselves and their fellows. All these misuses have their reason. Great forces are liable to great perversions. Commerce is through tides and trade winds, but what wafts the wise captain into the harbor will hurl the foolish one upon the rocks. The energies of this book, therefore, invite misuse and enmity. For this reason the Bible has never had a fair chance in the world. No generation knows what its principles will do for our race, for no generation has ever tried it. But it is not a book to be fought over. It is a book of conduct and disposition and character.—*Rev. Dr. N. D. Hillis.*

Of our educational work in the West there is no one state of which Congregationalists have greater reason for pride than Nebraska. Its institutions have been built on solid foundations, have co-operated with one another, have wise and faithful teachers, who make no undue pretensions. Doane College is now 31 years old. With its 116 students, its academies with 82 students and its excellent school of music with 51 students, standing as the center of an educational system with four academies in the four quarters of the state enrolling nearly 700 students, Doane College is in a fair way to fulfill its ambition "to bring the advantages of a good education within the reach of every capable and deserving young man and woman in the state." The college has not been represented in the East during the last two years by any financial agent, in part because it wished to allow the four academies a larger opportunity to raise endowment funds for themselves. "Franklin," in another column, refers to the plan for securing these funds, and the amounts needed. It has a permanent fund of $166,000, but with annual expenses at the modest sum of $18,000, it needs several thousands yearly from its friends. To our knowledge Doane College has been ably and economically administered. It is bringing large returns on its investment to our denomination, the state and the nation. It could use to great advantage a much larger income.

Where Shall We Send Our Girls

By Heloise E. Hersey

The selection of a school or a college to which a daughter shall be sent is an even more difficult task than the same selection for a son. The boy's place of education is often, and wisely, his father's college. But the institutions for girls are few which can count two generations among their graduates. Every teacher of experience has seen scores of mothers and fathers helplessly at sea in regard to the choice of a school for their daughter. They have a vague idea that "the higher education" is the thing the girls must have. They have a passionate desire to give their daughters the best. They study circulars of schools, they consult with friends only one degree less ignorant than themselves. In the end, their decision is very likely to be made on social considerations, or because of the location of the school, or because a vacancy can be secured at a late day, or because the girl herself has "taken a fancy" to that particular school.

Are there not some tests which any mother may apply to the schools within her reach, and which will help her to arrive at an intelligent decision in regard to their claims? Are degrees from all the colleges for women of equal value in life? Does one school send out as good a product as another, judged, not by circulars or by prices, but by the ability of its graduates to live wisely and well after they have left its walls? Among all the institutions of "the higher education"—and its influence has touched every school for girls in this wide land—are there not some which stand for the *highest* education?

There are precisely two tests which every school and college ought to meet. Both of them may be applied by any intelligent parent. Both must be applied on the spot, and while the school is in session.

The first is a test of educational method, but it is not a technical one. Does the school believe that the primary object of education is discipline—discipline of mind, body, will, temper, spirit? The training of our dogs and horses is recognized as essential to transform them from dangerous beasts into useful friends. That of our children is too often taken for granted. Discipline consists largely in doing a certain thing over and over and over again—and still over again—until it is done with ease and precision. The place where this essential foundation for the highest education is laid will be easily distinguishable from the school where a spirit of lawlessness actually rules. The boisterous manner, the "independent" air, the "what-is-that-to-you" attitude toward teachers, the disregard of others' comfort, the detestation of rules, except as barriers to be leaped, the lack of loyalty to the school itself as an institution—these are symptoms of the fraudulent "higher education." The catalogue of the school where these customs prevail may be crowded with the names of the daughters of "the best families." Its entrance examinations may be the severest. Its lists may be filled years in advance. Its prices may be high or they may be low. It may be located on Fifth Avenue or in a New England village. It is a dangerous school for a girl, and no mother who values her daughter's future ought to send her to it. It may be very popular with the girls themselves—but that proves nothing of its real character.

The school, on the other hand, where a high value is set on discipline may be as easily distinguished by the observer. It is not impossible that its youngest students may complain a little of its severity. The Freshman year will certainly have its hardships. The new girl may find herself again and again in a minority in regard to work or conduct or privilege. Certain acts not wrong in themselves may be forbidden her. Certain self-denials may be forced upon her. She may be no longer her own mistress, as she was in her indulgent home. But before she has finished her course of study her point of view about all these matters will have changed. She will learn—by the algebra problem, by the Latin composition, by he "daily theme," by the gymnasium, by the fixed hours for eating and sleeping, by the inflexible routine of many a week—that training brings its own priceless reward.

Some day she will discover that she has all her parts and powers at her command. Her mind, her hand, her heart, are the servants of an enlightened will. The school has done the first part of its noble work for her—it has fitted her to do what she chooses to do. It has made her mistress of her ability. It has taken the first step toward giving her the highest education.

The second test to be applied to a school is, if possible, a more critical one. What of the personality of the teachers to whom the girl is to be entrusted? Here, again, the circular of the school will not help the mother. The names of the men and women who make up the faculty may have degrees in abundance. They may have wide reputation as scholars in their various departments. They may have written authoritative textbooks, or delivered popular lectures. All these facts may be interesting, but they have little to do with the real question.

Girls are by nature highly imitative. They will continue to be so as long as the world stands. Any scheme of education which disregards that fact throws away an important motive for work. Christianity itself has dignified and nobly used the natural human desire for imitation. If there is one figure to which the attention of the young girl is directed, it is the figure of the man or woman presiding over her school. The weaknesses or eccentricities of others may pass unnoticed. But on this dominant personality there beats a light of youthful criticism both searching and unsparing. Sentimentality, vacillation, evasiveness, worldliness, superficiality, the habitual use of cant and, worst of all, the habit of injustice are recognized and despised. Many a girl has left school without the faintest ideal for her future life, because she has sat for two, three, or four years at the feet of a woman who had none of the great virtues and many of the petty vices.

It is a hard saying that every member of our great academic faculties should be the sort of person we wish our daughters to become, but that is substantially the case. At least, a school should have in it a considerable number of strong, enthusiastic, *imitable* teachers, in order to be worthy of selection by the mother who desires for her daughter the highest education. Of course, some qualities are more important than others as examples for young and impressionable natures. Force of character, sincerity and a high sense of truth and justice are indispensable. Gentleness, grace and tact are scarcely less to be desired. Perhaps the one characteristic which one would best like a girl to admire and to acquire is idealism.

A teacher who is rich in idealism may do what she will with young womanhood. She sees in her student unreckoned possibilities. No difficulties in the development of character look insuperable to her. She is profoundly and sincerely religious and sees plainly that an irreligious woman is a monstrosity. She loves the great poets, and can make others love them. Noble music and architecture and painting make their appeal to her, but no more surely than human poverty and temptation and failure. Being herself alive to every call to pleasure, to pity and to help, she inspires those who love and admire her to the same response.

The girl who leaves school or college with well-trained powers and with a clear, strong ideal of what a woman's life should be, justifies the choice of her place of education. She may or may not be an accomplished linguist. She may or may not have skill in the higher mathematics. She may or may not have passed examinations with high honors. But she will be a good woman to live with—for young and old, rich and poor—and she will have what the twentieth century is sure to acknowledge is the highest education for a woman.

The Other Side

BY JULIA HARRIS MAY

Across the sea I planned to go,
And studied many books, to know
About the pictures over there,
And tried, in all things, to prepare
Myself, that I might understand
The wonders of that foreign land.

A few short years, and I must go
Unto a land I do not know
Beyond the stars.
Should I prepare
For my long journey over there?
Yes, let me leave no plan untried,
To fit me for the other side!

If one has eyes to see and ears to hear, then let him be of good cheer, for the kingdom of God has come.—*John Watson.*

Dicky-Bird and the Student

By Winifred M. Kirkland

Dicky-bird is five. He is the youngest member of the faculty except one, but that one is only a three-months baby, and a girl beside. Dicky-bird's hair is so curly that it will not hang square about his face, fashionably, as his mother and his barber desire. Dicky-bird's eyes are those of a baby Napoleon, but his lips are rosebud-round and his dimples irresistible, so that perhaps if you are intrepid and stupid beside, you may try to turn up the chubby face for a kiss, but you never try twice.

Dicky-bird lives on Faculty Hill, which looks across the meadow-land of the athletic field and the bit of wood beyond, to the other hill where the college stands. From Dicky's house you can see the spires of Gray Chapel above the trees and hear the tinkle of its chimes every hour. Over there in those buildings, some gray, some dusky red, and all bright with Virginia creeper in these early November days, live the students.

Dicky-bird does not like students. He wishes there were no students, for then his father could play with him in the mornings instead of bolting his breakfast and skipping down the stone steps, running across the athletic field and then up again on the other side, to be in time to teach students at nine o'clock. In the mornings students go hurrying over the campus in silly black gowns that flap. In the afternoons they are a little more sensible, for then they wear short skirts and play tennis or basket-ball or hockey or golf. But morning, afternoon, or night, students are always in the way.

Dicky-bird could stand them if they would only let him alone, but they wont! They come trooping up the stone steps and past his yard, on their way to the road and country walks beyond. And always they stop to talk to Dicky-bird, playing—as if he had time to talk to students!

Sometimes they suggest improvements in the game, or beg to join in—girls at that! Sometimes when Dicky-bird is long obdurate, they make remarks to each other about his hair and his dimples and his lost tongue, until, driven beyond bounds, Dicky-bird charges the group, shovel in hand, and abuse upon his tongue. Then they fall back, laughing, and leave him in peace. Sometimes in the later afternoon, when the college turns itself out-of-doors, there are so many students passing Dicky's playground that he has to retire under the piazza to get away from them.

Today it is still early, only two o'clock, and yet Dicky-bird has already suffered insult, and is sulking over it, sitting hunched up on the steps. She had seemed inoffensive, that student just disappearing under the trees on the other hill. She had merely offered him some of the sweet chocolate and chestnuts she was munching, and Dicky-bird had accepted. Thereupon the student had marched across his yard and seated herself on his steps and claimed the right to play and be talked to.

Dicky-bird had scowled while he crunched his chestnuts, and had responded only in signs and monosyllables. The student had persevered for awhile, and then left, reproaching him. It was exasperating; he had not asked her for her chocolate and chestnuts; if she wanted to give him some, why couldn't she give and go home, and let him alone!

As she went down the steps, she had called back so sweetly, "Good-by, Dicky-bird." This again was a bitter grudge against students, that they should call him by his dear mother-name, when they knew perfectly well that his name was Richard. The other name was his mother's to call him—that rosy young mother who played golf all day with her sleeves rolled up, and turned in at meal-time, blowsy and glowing, and gathered her little son up into such glorious hugs. She had been a student once, but if she had not said so herself, Dicky-bird would never have believed it; it seemed impossible that any student could ever grow into such a precious playmate as that mother who had named him Dicky-bird, and whose cheeks were made for kissing over and over again—all alone, those two, in the twilight.

There were no students in sight now, and Dicky-bird went into the house and brought out his tin soldiers, resolved to play Valley Forge near the road, beside which the tiniest of brooks runs down the hill. But Dicky-bird was still so cross that he stood the Father of His Country on his head among the pebbles because the General refused to stand upon his feet.

Over at the college, in a room under the gables of Croft, Jean Dawson was in a pretty rage. Five minutes before, she had been cheery, whistling softly while she braided her hair and tugged on her sweater preparatory to an early game of hockey—but now, since the coming of the mail!

Her room-mate thought it was wiser to turn her chair so that she looked out of the window instead of toward Jean. The room-mate was a Freshman and it had taken only one week to teach her that she was not only not to be seen or heard herself, but also not to see or hear other people.

Jean had read the letter over ten times; she seemed to hear the ringing of his voice through it, and see the fire in his eyes. He *was* a dear boy—it was just that which made her angry with him—her tall twin brother, with the football hair, the tense lips, the changing eyes. But there lay the obstinate letter:

Dear Jean: Your letter does not affect my decision in regard to the Christmas vacation. I shall spend it as I please. It is not the first time you have interfered with my plans for my own amusement, but I wish to say that it may as well be the last time.

It's no use trying to tell you how sick I am of the city. To be here in Boston is bad enough, but you ask me to go to New York! To Aunt Lucile's house-party, to theaters and dinners and parties—no sleep and no fresh air, and nothing but racket day and night! No, it's cousin James's good old Vermont farm I'm going to, a hundred miles

from a city, and five miles from anywhere, where I can breathe and tramp and ride and skee, and have a taste of woods and hills. Why *you* want to go to New York is beyond me! It's no use trying to make you understand, but you may as well understand this much, that I'll do my playing as I please, and that a fellow's play is the last thing you've a right to interfere with. That was the best thing about mother, that she never bothered, that she always let me play the way I wanted to. I can't make you see it. I suppose mothers understand boys—sisters don't.

But the worst thing in this whole business is the way you try to force me to go with you to Aunt L——'s. You say I owe you something because of what you did for me last fall, getting uncle's promise to take me into the office when I'm through the Tech. next June. I wanted the job more than anything I can think of, I know uncle thought me too young, and only did it for you, and I thought I was as grateful to you as you could want me to be. I'd rather carry bricks next year than feel that such a service is a bargain, giving you a right to my time, that you, my twin sister, gave me something I wanted so that I might afterwards do something you wanted—that you feel that you have bought me! Thank you for your services. The way you state them makes me feel that you are farther away from me than mother is.

Since you are so displeased with me, it is hardly necessary to say that I shall not keep to the plan of spending Thanksgiving with you. I had looked forward to having a bully time, but I don't feel much like coming now.

Your aff. brother,
ROBERT LYNN DAWSON.

Jean dashed off four separate replies, each shorter than the preceding. This was the last:

Dear Rob: I certainly fail to understand. You have no right to disappoint me, after all I've done for you.

I should think you'd get enough of solitude in camp in the summer, and that two weeks with me in New York at Christmas wouldn't hurt you.

I don't believe mother would understand you any better than I do.

You are right not to come Thanksgiving. We'd both have a pretty poor sort of time.

Your loving sister,
JEAN DAWSON.

Jean sealed her letter, thrust the envelope up under her sweater, grabbed her hockey-stick, and stormed out of the room, downstairs, and out of doors. She hurried to the athletic field, but when she got there, she found herself too cross to play, and went on up the stone steps, and past Dicky's house, toward the road, and the country beyond. Striding along unseeing, she stepped over Dicky-bird, playing Valley Forge.

"Hi, there," he cried. "Keep off the Delaware!"

"Why?" the tone was as cross as Dicky's own.

"'Cause George Washington doesn't like students."

"Don't care—it's not his Delaware!" and, stout-shod as she was, Jean continued to walk on down the hill right *in* the Delaware.

"You'll be drowned," Dicky-bird called after her, gloomily, for he had stopped his play to watch her. This was a new sort of student. He didn't remember ever to have seen her before. Somehow her snappishness pleased him; it fitted his mood. He dropped George Washington, he pattered down the hill. The student faced about.

"Now who asked *you* to come along?" she asked, glaring at him.

"Nobody didn't." Dicky-bird was frightened, but charmed, and withal resolute.

"*I* didn't, remember that," and the student turned on her way.

Dicky-bird trotted abreast, his blouse well protruded in front, hands thrust into his belt at the back. The student, in her white sweater and crimson velveteen skirt, had her hands behind her, too, dragging her hockey-stick. The resolution expressed in both those square young backs would have been a study—if anybody had been there to see.

They trudged on, not speaking, making a great racket with the dead leaves. It was a wonderful wood road, arched by branches all crimson and gold. In the crisp air was a faint smell of autumn bonfires. It was very hard to stay cross as one fared on and on through such blue November weather. Once a squirrel, disturbed in his nutting, scolded at them loudly. Dicky-bird laughed.

"Crosspatch!" he said, pointing at the furry mite; "but then we bovvered him, didn't we?"

"Yes," said the student—she was not quite ready to talk.

On they went. Dicky-bird was enjoying himself immensely: he didn't know why. From time to time he stole a glance up at the student's face, and always dropped his eyes well pleased. Yes, he liked her, this tall student, whose eyes looked ever ahead, regardless of his small person. At last a sudden turn brought them on a vista of autumn landscape, corn-stacked fields, stretches of woodland, and beyond, blue, blue hill-lines against the sky. The student stopped, threw back her head a little, drew a deep breath, and smiled.

"O isn't it nice?" she said. "Aren't you glad we came?"

"Yes," said Dicky-bird. "Let's play babes in the wood; there's lots of leaves."

"Let's!" cried the student.

They turned from the road into the woods for a romp. They were the babes, the wicked murderers, the kindly robins, by turns, then they forgot the game in rolling over and over in the crisp brown leaves. They laughed, sang, shouted, having a glorious playtime, alone in the still woods. Then, Dicky-bird, sitting in a pile of leaves, tousled and breathless and bright-eyed, said, suddenly:

"I was awful cross when we started."

"So was I," said the student.

"I was cross at a student," said Dicky-bird, looking hard at her.

"I was cross at a boy," said she.

"Not me?" inquired Dicky bird, anxiously.

"Not me?" she echoed.

"No," they reassured each other.

Dicky-bird came a little nearer. "I like to play with you," he said. "Say, will you be my sister, if I ask my mother may you?"

"I'll have to ask my brother may I."

"'Cause he wants to play with you himself?"

"No, he doesn't want to play with me," said the student, suddenly gloomy again. She shook the leaves from her skirt. "We must go home now," she said.

The walk home was almost as silent as the other, only it was different, because now the student carried her hockey-stick over one shoulder, and with the other hand grasped Dicky-bird's dirty little paw. Whether Dicky-bird skipped or danced, or merely shuffled the leaves, not for worlds would he have withdrawn his hand from the student's. On their way they made a circuit around by the village, stopping at Ebhart's to buy chestnuts and sweet chocolate. Arriving at Dicky's house they sat out on his steep piazza, tapping their heels against the lattice work while they ate.

Dicky-bird had been thinking hard; the present refreshments reminded him of the earlier afternoon and the other student. He spoke abruptly:

"You wouldn't give a boy something he wanted just to make him do something you wanted."

The student started. "Wouldn't I?" she asked.

"No. That student wanted me to play with her just because she gave me things."

"Was that why you were cross at her?"

"Yes. Wouldn't you be cross at her?"

"I don't know."

Dicky-bird was still making a mental catalogue of this student's superiorities.

"You wouldn't bovver a boy. You didn't bovver me. You'd let a boy do what he wanted. You wouldn't bovver him. You'd let him play the way he liked."

"Would I?" whispered the student.

Dicky-bird's little brain was still overbusy. "I want you for my sister," he said, with emphasis, "I think you'd be most as nice as a muvver. But muvvers are nicest — muvvers — muvvers"— He was plainly struggling with his thought.

"Mothers understand boys?" suggested the student.

Dicky-bird beamed at her penetration. "Yes," he cried. "Do sisters understand boys?"

"I don't know," then gazing down at his intent, unwinking little face, smirched with wood-mold and chocolate, she added, "I think perhaps sisters could understand boys—if they wanted to—I think perhaps sisters *can* understand boys."

She jumped down lightly. "I must go home," she said; "I must write a letter to my brother."

"To ask him may you be my sister?"

"To ask him if he wants to play with me himself."

Dicky-bird sat on the stone steps and watched his student out of sight. "She didn't bovver me," he whispered to himself.

This was the letter Jean mailed that evening:

Dearest Bobs boy: You do not mind my calling you mother's name for you? For you and I are going to understand each other. I think sisters can understand boys if they want to.

You have a right to do as you please with your vacations. Never mind about my "services." Let's forget we talked like that. I don't want to give a boy things he wants just to make him do something I want.

I'm a little afraid to suggest it—only you always have wanted me along—should I be very much in your way if I went with you to Cousin James's? You know I'm as tough to stand cold air and exercise as you are. May I go with you, and will you teach me to skee?

You must come Thanksgiving. I want you to come and play with me. I'll let you play the way you want to. I won't bovver you.

This letter is largely quotation; I'll explain at Thanksgiving. It is nineteen days until then.

Always your loving,
TWINNIE.

Closet and Altar

IN THE MORNING

Vouchsafe, O Lord, to keep us this day without sin.

Whatever you do, begin with God.—*Matthew Henry.*

Bless me then, O Lord, with thy grace, and help me at the turning of the morning. So shall I be with thee all the day. —*John E. McFadyen.*

As soon as ever you awake in the morning lift up your heart to God and open it to him. As much as possibly you can, avoid all thoughts about the world until your morning devotions are over; for you will find by experience that if the world gives your soul the first salute and be embraced with kindness in your morning affections, it will greatly deaden your heart in the morning duties.—*John Mason.*

For my part, I should try to secure some part of every day for meditation, above all in the early morning and the open air; but how that time was to be improved I shou'd leave to circumstance and the inspiration of the hour.—*R. L. Stevenson.*

Upon John Ruskin's writing desk
A slab of chalcedony lay,
And on it, cut in careful script,
The word "Today."

Honored of all, a wondrous man,
And held a prophet in his way,
He let "Tomorrow" bide its time,
And used "Today."

Upon the tablet of the will
How good to write, the self-same way,
Putting tomorrow's uses by,
The word "Today"!
—*Harriet Prescott Spofford.*

Life is a reality—a useful, usable, noble reality. Happy, too, when once the grim idol Self has been dethroned forever. For it is a truth which we all have to learn—oftentimes through many a bitter lesson—that we can never be happy until we cease trying to make ourselves so.—*Dinah Mulock Craik.*

Trouble, or weakness, this day bravely borne, may be other names for opportunity. Who would not like to have it said of him, as one true man said of another: "Somehow, while it might be cloudy weather with him, he would make me see the sun?"

O God, our Heavenly Father, prosper Thou the things which we shall this day undertake according to Thy will and keep us from all evil for Thy mercy's sake in Jesus Christ our Lord. Deliver us from the power of sin, from folly of self-pleasing, from all unkindness, from thankless gloom, from useless fears and all forgetfulness of Thee. Let our hearts burn with warmth of love, our thoughts go up to Thee in gratitude, our eyes glow with the joy of Thine indwelling. Make us Thy lights to shine, Thy salt to preserve, Thy witnesses to save: and may we gladly abide in Christ that we may this day bring forth fruit to Thy glory. So teach us day by day to serve our generation; until Thy purpose is accomplished in us here and Thou shalt bring us to Thyself.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Aug. 16, Sunday. *Mocked by Herod.—Luke* 23: 1-12.

Pilate treats Jesus seriously, Herod is merely curious about him. And his curiosity strikes no spark from Christ. To the high priest he gives answer and to the Roman governor, but not a word to Herod. There was no spiritual holding ground left in Herod's soul. He had despised the poor, he had trampled on the moral law, he had at once the weakness of servility and the emptiness of pride. To him Jesus could be put to no better use than the cruel amusement of an idle hour. The lowest type of human nature in these awful scenes is not Pilate, not Caiphas, not even Judas, but Herod.

Aug. 17. "*Behold the Man.*"—*John* 19: 1-16.

The one thing that Pilate feared was trouble at Rome. The emperor was Tiberius and Pilate was the nominee of his favorite Sejanus. The cruel Cæsar bred cruelty and fear. A word had made Pilate, a word would overthrow him. Read about the character of Tiberius to understand Pilate's action. He tries to lay a foundation for release in the sympathy of the people—to divide the crowd. His words were not all irony. Jesus was offered to the people as their king and rejected publicly and finally.

Aug. 18. *The Road to Calvary.—Luke* 23: 26-32.

Insult and scourging, the strain of Gethsemane, the sleepless night of shame and trial had done their work and Jesus was no longer able to endure the weight of the cross. Simon, no doubt, thought it a hardship to be forced to bear the cross—we like to think that the church tradition is true and that he became a disciple after the crucifixion. To be associated with Christ, even by burden-bearing for his sake, will be immortal honor.

Aug. 19. *The Mocking of the Crucified.—Matt.* 27: 33-44.

He refused the mercy of the opiate; he would drink the cup of trial to the dregs. It was a cruel time and a cruel people, only worse than the callous levity of English hangings not so long ago. Its best modern analogue is found in the shame of modern American lynchings.

Aug. 20. *Calvary.—Luke* 23: 33-38.

If the hell-fires of hate were flaring up around the cross, the fire of love was burning too. Even then Jesus could see through the crust of hate and recognize that it was not the true and final thought even of these enemies. The Father's presence was more real to him than the mocking crowd, and he is wholly ready to forgive.

Aug. 21. *Jesus and Mary.—John* 19: 25-27.

The last we saw of Mary she had come to withdraw Jesus from the crowds who flocked about him. Now Jesus provides a refuge for her—a love which he himself had tested. Why John was to make her a home when the brothers of Jesus were alive we do not know. But John he could command. It was not till later that James and Jude became disciples.

Aug. 22. *The Pentitent Thief.—Luke* 23: 39-43.

These were not mere thieves but members, probably with Barabbas, of an insurectionary band. Patriotism may have been the motive which this man had for joining such a company. He had the real sign of hope, compunction. He had faith enough to put himself absolutely into the hands of Christ. How instantly and completely Christ responded. This day shalt thou be with me in Paradise. That would express exactly and completely to a Jew acceptance and felicity. From the words we may gather that death clears the knowledge of Christ's presence.

Tangles

58. CHARADE

August, well named, the month of regal splendor,
Walks stately as a queen;
Not like the Lady May, shy, sweet and tender,
And just a little green;
The courtly Golden Rods and Black-eyed Susans
In the bright train attend,
Though farmers count them an unbounded nuisance,
And wish them some bad end.

The fervid day that gradually shortens,
The night-TWO, dewy cool,
When katydids rasp out their own importance,
Bear witness to her rule.
Yet she must abdicate; with pain we note all
The signs as they come due,
Of her departure, for when that shall TOTAL,
Ah! then it will ONE TWO.

M. C. S.

59. BLANKS

(To be filled with the names of objects, all of which contain the same matter. Some of the words are phonetically expressed.)

Jones will ***** no interference in his business, so when some one started the story that he had **** his watch to buy a new ****** over-coat, he followed up the line of gossip as **** as possible, and when the originator of it was at last at ***, Jones uttered a perfect ******* of words that seemed to ****** from his mouth in an overwhelming manner. The best method to avoid such unpleasant scenes is to take the advice of dear Aunt ****: "***** the way of gossips, and *** only the good in your fellowmen." ETHYL.

60. TERMINAL DELETION

(Drop the two ends at each change.)

When Wesley's ONE was "strangely warmed,"
His TWO was drinking in the words
Of the Apostle Paul which formed
The only basis that affords
THREE firm foundation for the hope
Of dying sinners. These he made
His rallying cry when lifting up
The standard of the One arrayed
In garments dyed in blood, who gave
His precious life the world to save.

T. H.

61. PROGRESSIVE LOGODÆDALY

The last three letters of the first word when found should be reversed to obtain the first three letters of the second word, while the last three letters of the second word when reversed will complete the third word:

1. Bal	***	*** ***	*** ain
2. Sis	***	*** ***	*** ibe
3. Car	***	*** ***	*** bus
4. Ena	***	*** ***	*** oze
5. See	***	*** ***	*** ive
6. Mar	***	*** ***	*** cus
7. Stu	***	*** ***	*** aid

FRED.

62. ENIGMA

When weeping Nature sheds her tears,
And gloomy mists hang o'er the land,
Then 'gainst the darkest cloud appears
My dazzling form, in arching band.

The King of Day gives to me birth,
By throwing 'gainst the darksome sky
A flood of light, while I from earth,
In many colors, arch on high.

M. M.

ANSWERS

53. Corn.

54. Amherst, Bowdoin, Wesleyan, Brown, Williams, Yale, Dartmouth, Ripon, Oberlin, Bates, Cornell, Smith, Tufts, Indiana, Olivet.

55. Con-science.

56. Kleptomaniacs.

57. Goth, got.

Recent excellent solutions are acknowledged from: Mrs. E. E. Cole, Boston, Mass., to 48, 49, 50, 51, 52; E. B. C., Dover, N. H., 48, 51, 52; Osman, Portland, 49, 51; M. B. B., Springfield, Mass., 48, 49, 50, 51, 52; P. S. J., Providence, R. I., 48, 50, 51, 52; Abbie A. Tidd, Westboro, Mass., 44, 46; Riverside, West Medford, Mass., 52.

Essentials of Friendship*

By Rev. A. E. Dunning

No two stories, probably, are more widely known than those of David and Jonathan and Damon and Pythias. They should be part of the education of every child. The Hebrew classic is superior to the Greek. Fortunate is the child or man with one close friend who respects his ideals, shares his tastes and interests and supplements his character. The secrets of friendship are best learned in childhood, but most valued in mature years. Their greatest satisfaction is enjoyed between those of nearly the same age, though age is not always measured by years. I have known mothers who so monopolized the affection of their sons as to prevent them from forming friendships which would much more have developed and enriched their characters.

A volume is needed to set forth the meaning of friendship, but its chief essentials are beautifully illustrated in the brief story of David and Jonathan. These are:

1. *Mutual confidence.* These two young men understood each other. Both were athletes. David slew a lion and a bear. He sang of Jonathan as stronger than lions and swifter than eagles. Both were mighty warriors. David's conquest of the Philistine giant won a yet greater triumph. It was then "that the soul of Jonathan was knit with the soul of David and Jonathan loved him as his own soul." Jonathan, by a deed as daring, had put to flight a whole army of Philistines. Both were patriots and put their lives at their country's service. Both worshiped Jehovah in the same spirit. Jonathan was trained at the royal court, David at the sheepfold. David was a lover of music, while there is no record that Jonathan could play the harp as he could handle the bow. Both were wonderfully popular, and each enjoyed the devotion of the people to the other. They rescued Jonathan from the religious fanaticism of his father and sang the praises of David till Saul wanted to kill him. But when Saul sought to stir Jonathan's jealousy by saying, "As long as the son of Jesse liveth upon the ground thou shalt not be established nor thy kingdom," the son's wrathful answer was, "Why should he be put to death? What hath he done?" These two men fitted into each other. "They two made a covenant before Jehovah." Such a covenant, spoken or unspoken, is a young man's priceless treasure.

2. *Open mindedness.* Neither had anything to conceal from the other. "If there be iniquity in me," said David to his friend, "slay me thyself." For answer Jonathan showed that not even loyalty to his own father should hinder him from laying his whole heart open to David. "If I should at all know that evil were determined by my father to come upon thee, then would I not tell it thee?" Between such friends silence is often the closest communion. Suspicion is unthought of and impossible.

3. *Undeserved service.* "Whatsoever thy soul desireth," said Jonathan, "I will even do it for thee." So close was the friendship of these two that for one to do a service to the other was to do it for himself. That scene in the field is a fit subject for a great painter. In the background should be pictured the jealous king uneasy on his throne, "eying David." Hidden among the rocks is the young man doomed to exile. Standing in the open field with drawn bow is Jonathan. Waiting the command to run is the lad who "knew not anything." These are the actors in a drama where the flying arrow is to tell the story of a kingdom surrendered for love to a friend, and of two hearts knit together separated for life for friendship's sake. It was a nobler testimony to human greatness than the slaying of Goliath. The arrow shot by Jonathan beyond the mark meant more for Israel and for mankind than the stone from David's sling that smote the giant's forehead. For it was a man putting his whole self at the service of his friend.

4. *Unselfish devotion.* Jonathan might have done everything for his friend to keep and enjoy his company, but he gave up even that hope for his friend's good. Only once afterward did these two meet. Then Jonathan went to David in the wood in the wilderness of Ziph and "strengthened his hand in God." "Thou shalt be king over Israel," he said, "and I shall be next unto thee." The first part of his prophecy was fulfilled. But before David was king the bones of Jonathan were lying under the tamarisk tree at Jabesh.

The story would leave the impression that Jonathan's love was the stronger, but for the scene in the field where they wept together as they bade each other farewell when David's grief was greatest and Jonathan comforted him, saying, "Go in peace, forasmuch as we have sworn, both of us in the name of Jehovah."

Jonathan and David fulfilled the ancient proverb, "A friend loveth at all times and is born as a brother in adversity." They prepared the way for men to understand the heart of him who said, "Greater love hath no man than this, that a man lay down his life for his friends."

To interpret life most truly, and to have the best it can give, one must have a friend worthy of his love, and must love him worthily. Then he may enlarge his circle of friends and make each the richer because he has learned the secret of giving through knowing one. But the soul remains a fragment till it is knit with another soul.

* International Sunday School Lesson for Aug. 23. David and Jonathan. Text, 1 Sam. 20.

The French Government is said to be alarmed at the growth of the opium habit, especially in seacoast towns. Officials in Asiatic colonies return to France with the habit fixed, and, to some extent, furnish patrons of dens in Paris and on the coast.

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The Literature of the Day

The Evolution of the Japanese

With the multitude of confused and confusing judgments upon the part of those who have written books about Japan, it is not strange that we fail to possess a clear understanding of the mental, social and religious characteristics of the Japanese people. We have long been fed upon highly decorated, poetical history and the fanciful conclusions of authors who saw little and understood less of the people and country about which they have written so fluently. Dr. Sidney L. Gulick, after fifteen years' residence in Japan as missionary of the American Board, has given us in this book* the result of long study of the Japanese through the medium of their own language and in daily association with both the peasant and the scholar, the student and the professor.

Probably no man living has given so much consecutive and independent investigation to the characteristics of the Japanese people as Dr. Gulick, and his book is the natural fruit of those studies. The work might well be named Japanese Characteristics, or the Social Evolution of the Japanese People. It is an attempt to interpret to us the distinctive and oft referred to peculiarities of the Japanese through a careful, historical consideration of the old social order of the empire, making it clear that many, if not all, of the so-called Japanse idiosyncrasies are due, not to any inherent difference in their physical, psychological or spiritual endowments, but to environment and training alone.

After a careful review of the history of the country, Dr. Gulick takes up one by one the different advertised characteristics of the people, such as emotion, hero worship, cheerfulness, jealousy, conceit, fickleness, æstheticism, indirectness, intellectuality, imagination, moral ideas, religious conceptions, impersonality and many others, giving to each topic one or more chapters in which leading opinions are freely quoted and then his own theory substantiated by an extensive citation of facts and testimony.

The author is a firm believer in the theory that the Japanese differ fundamentally in no particular from the Anglo-Saxons, but that differences which have been noticed and made much of by writers and travelers are due wholly to peculiarities in the social order in Japan, which has temporarily shaped the customs and habits of the people. The conclusion reached is, that the peculiar characteristics of the Japanese and of any people, for that matter, are due not to their inherent nature but to their social rather than to their biological evolution, and that religion, as incorporated into life, is the most important single factor determining the personality and character of its adherents.

This book is, without question, the most significant and comprehensive review of Japanese life, customs and characteristics ever published. It cannot fail to be of inestimable value to the student of Japan and her fascinating people, and is of equal value to those who are interested in the sociological influence of custom and religion upon any people.

*Evolution of the Japanese, Social and Psychic, by Sidney L. Gulick. pp. 457. F. H. Revell Co. $2.00 net.

HISTORY

The Anglo-Saxon Century, by John R. Dos Passos. pp. 242. G. P. Putnam's Sons. $2.25 net.

An argument for the unification of the English-speaking people written from the impressionist point of view, and without the larger philosophic scope. A writer on finance, the author, when entering this broader field, colors his whole idea of institutions with dominant commercial theories. The cure of all national prejudices and the removal of all occasion for war is to be found in free trade relations, a common coin, uniform standards of measurement and an interchangeable citizenship. The discussion of the "merger of Canadians and Americans" disregards inherent natural reasons and sympathetic causes. The use of historical parallels is often very misleading.

Florence, Her History and Art to the Fall of the Republic, by Francis A. Hyett. pp. 600. E. P. Dutton & Co. $2.50 net.

The distinctive notes of this new history of Florence are the inclusion of art and brevity. Yet Mr. Hyett has made much more than a handbook of the modern read-as-you-run variety. The book treats the critical periods with full detail and is comprehensive enough for all but special students. The author finds fault with T. A. Trollope's history on account of its lightness of treatment, verging on flippancy. This work is as solid in style as in learning and would have been improved by some lightness of treatment. The art history is brought in as an addition to the chapters in the form of biographies.

Home Life Under the Stuarts, by Elizabeth Godfrey. Illustrated. pp. 312. E. P. Dutton & Co. $3.50 net.

A study of private, social and domestic life and manners in the age of Charles I. and of the growth of the Puritan spirit. The material in memoirs, letters and diaries is rich and the author has made interesting and effective use of it. Her chapters begin with the nursery and follow life through its occupations and activities, ending with a chapter on gardens. The illustrations are from paintings—mostly portraits—of the time. It is a book which makes the dry details of political history seem clothed upon by the experiences and draperies of common life.

LITERARY STUDIES

Representative English Comedies. From the Beginnings to Shakespeare. Edited by C. M. Gayley, Litt. D., LL. D. pp. 686. Macmillan Co. $1.50.

From the church miracle and morality plays to the great day of the drama in Shakespeare's work this book bridges over the time with admirable selections. The editor of the series, Mr. Gayley, contributes a full historical introduction, and the plays are accompanied by monographs by different hands. The book will be of great interest to students and lovers of English literature and literary history. The last essay in the book is upon Shakespeare as a comic dramatist by Professor Dowden. The workers in the making of the book are university professors, both of Britain and America.

Critical Essays and Literary Fragments, with introduction by J. Churton Collins. pp. 344. E. P. Dutton & Co. $1.25 net.

An interesting collection of texts, mostly rare, of interest for the study of English life and letters, extending from Thomas Wilson's Art of Rhetoric of 1554 to Franklin's Poor Richard of 1757. The introduction gathers these different threads into a general unity and is an interesting study of the included material in its relations and history.

Studies of Familiar Hymns, by Louis F. Benson, D.D. pp. 285. Westminster Press, Philadelphia. $1.50 net.

Dr. Benson, fresh from his studies for The Hymnal, has put the story of twenty-five familiar hymns into popular form. The portraits and facsimiles add to the interest of the narrative. The style is easy, and the information often the result of fresh and close study of the authorities. It is a book which will find a wide and cordial welcome from the lovers of hymns.

Anthology of English Poetry, by Robt. N. Whiteford, Ph.D. pp. 432. Benj. H. Sanborn & Co., Boston. $1.00.

This is an admirable collection of English verse and it is a pleasure to commend it—except for the purpose for which it is especially designed. We doubt whether it is ever well to make great imaginative verse of the lyric sort a subject for classroom drill. There are too many boys and girls who are congenitally unpoetic and others for whom too early taskwork ruins the charm of verse. Great art should be a reward and never a task. But if one must teach verse to boys and girls, Mr. Whiteford's taste has supplied an admirable selection.

FICTION

The Call of the Wild, by Jack Loudon. pp. 231. Macmillan Co. $1.50.

This is a brilliant and delightful book—a dog story told with all a lover's sympathy and an arctic resident's knowledge. Buck, the pet of a California home, comes through sore experience and hard fighting to the leadership of an Alaskan dog-team, heart friendship with a man and to the recollection and exercise of powers and instincts from his primordial wolf ancestors. So spirited and, in the artistic sense, true a book is sure to become a classic. It will take rank among the best books of the year.

The Samaritans, by J. A. Steuart. pp. 405. Fleming H. Revell Co. $1.50.

A powerful story of the London slums. It would be quite too painful reading if it were not for the measurably successful struggle of the messengers of Christ to help and save. Mr. Steuart has the dramatic gift. He draws the grasping Jewish landlord and his agent, the thief and thief catcher, millionaires and Americans, the country people caught in the vortex of the slums and the visiting society people who look on from the safe protection of the police. It is a young American who comes to the rescue and brings some order out of the terrible confusion of hopeless poverty, wasted lives and blatant wickedness. The book is a call to the pity and the conscience of the well-to-do, not merely to give money, but to understand the trouble and find some remedy.

Round Anvil Rock, by Nancy Huston Banks. pp. 356. Macmillan Co. $1.50.

From her idyl of the village, which delighted the world in Oldfield, the author turns to a romance of the clearings and the forests in the days of the first making of Kentucky. She has made it a story of action and of mystery. Wild forms flit across the background, there are tales of robbers and behind all is the mystery of the Indian hostility, which was only beaten down when Tecumseh was defeated at the Thames. The tall form of Andrew Jackson appears upon the stage. The religious pioneers, Roman Catholics, priests and sisters of charity, circuit preachers and evangelists, like Peter Cartwright, play their part in the book. Father Orin is, indeed, its central character. Ruth Ashton is a romantic heroine, and her innocence is drawn against the shadowed character of her guardian, Philip Ashton, whose story, we are told, is drawn from life.

A Gentleman of the South, by Wm. Garrott Brown. pp. 232. Macmillan Co. $1.50.

The shadow of the duel hangs over this story of the old-time South, and an ancestral feud darkens the lives of the characters. The interest centers in the character of the hero, who is greatly tried and wins to high nobility of character. The book is for those who love pictures of life and manners and intensity of feeling; and who do not object to the tragedy of human life—for the shadows throughout are dark and deepen at the close. There is however some relieving humor in the book.

Mara, by "Pansy." pp. 341. Lothrop Pub. Co. $1.50.

Mrs. Alden, in her 110th volume, deals out rather hard measure of fate to her four col-

lege girls, but she makes them high types of womanhood. It is surely too large a draft on the reader's credulity, however, to let the daughter of a California millionaire, who has traveled far and had a college education, become unwittingly the fourth wife of a Mormon elder. College girls, we fear, will think the tone of the book rather sentimental.

Baron Stiegel, by Rev. M. H. Stine, Ph. D. pp 331. Lutheran Pub. Soc. $1.25.

The good intentions of this book are so manifest that we can only regret to be obliged to say that it has neither vigor, movement nor freshness of thought. A religious spirit cannot make up for these inherent and fundamental defects.

MISCELLANEOUS

The Story of a Grain of Wheat, by William C. Edgar. pp. 195. D. Appleton & Co. $1.00 net.

Doubtless owes its existence to Mr. Norris's unfinished epic of the wheat. The writer, as editor of the *Northwestern Miller*, has watched the stream of agricultural development through many record-breaking years. He does not aim to write a botanical or chemical text-book, though considering these phases of his subject, but to study the international character of the food problem. A strong argument for reciprocal trade relations between Canada and the United States is presented. Tariffs and "corners" are discussed throughout, as the only unnatural obstructions between "the bread basket and the hungry."

New Conceptions in Science, by Carl Snyder. pp. 361. Harper & Bros. $2.00 net.

An untechnical consideration of the achievements of the scientific method in the world that lies beyond our primitive senses. Geological, physical and biological theories are unfolded so interestingly that the imagination receives the same stimulus as from a visit to a museum. When entering the spiritual borderland the book seems to be inspired by a love of truth rather than the more common love of iconoclasm, and yet the speculative generalizations are not very convincing.

Social England Illustrated, edited by Andrew Lang. pp. 458. E. P. Dutton & Co $1.25.

Mr. Lang supplies brief introductions to seventeenth century tracts which are both valuable as side lights on English thought and life and interesting as specimens of quaint English diction. The addition of an index would have increased the value of the collection. As for the contents, they vary from Dr. Caius's treatise on English dogs to a discourse on leather or an account of the army rations.

The Old China Book, by N. Hudson Moore. pp. 300. F. A. Stokes Co. $2.00.

A fully illustrated handbook which describes old china, "particularly old English china," following the order of the famous potteries. The descriptive and historical matter of the book is followed by useful lists of views and marks. Collectors will find in the author an enthusiast whose words will rekindle their own delight in search or possession.

Rabbits, Cats and Cavies, by C. H. Lane, F. Z. S. pp. 312. E. P. Dutton & Co. $4.00 net.

A straightforward description of nearly fifty varieties of rabbits, cats and guinea pigs, with some account of their habits, disposition and care; all from the standpoint of the breeder and fancier. The bookmaking is good and the hundred odd full and half-page drawings by Rosa Bell are admirable.

REPRINTS

The Essays of Elia; The Last Essays of Elia, by Charles Lamb, edited by Wm. Macdonald. pp. 278. E. P. Dutton & Co. Each $1.50 net.

These are the first two of twelve promised volumes. The beauty of the workmanship would have pleased Lamb's taste and will delight his admirers; and, indeed, all who love to see literature adequately clothed and set forth with exquisite illustration. Mr. Macdonald opens his work with a study in criticism and a defense of his own method, which is inclusive of all discoverable bits of Lamb's writing. The Essays of Elia follow. To the second volume he has prefixed an appreciative biography. His industry promises large additions—perhaps too large additions—to the available works of Lamb, including many new letters.

The City of God, by St. Augustine. Translated by John Healey. 3 vols. Macmillan Co. 50 cents each.

It is good to have Augustine's great work of defense and vision in the beautiful and convenient form of the Temple Classics. Rev. F. N. Bussell has revised the text with some rearrangement in the interest of continuity of impression and removal of accretions of a later date. He has also added a few notes which are in the modern spirit and take issue with Augustine's philosophy of determinism.

Essays, by Ralph Waldo Emerson. Second Series. pp. 358. Houghton, Mifflin & Co. $1.75.

This is the third volume of the beautiful new Centenary Edition, with full biographical and explanatory notes by Emerson's son, to which we have already called the attention of our readers.

Philip, by Wm. M. Thackeray. 2 vols. pp. 441, 419.

The Great Hoggarty Diamond, etc., by Wm. M. Thackery. pp. 411. Macmillan Co. $1.00 each.

Numbers of the Temple Edition, edited by Walter Jerrold and illustrated by C. E. Brock. The last has for frontispiece an interesting crayon sketch of Thackeray by Samuel Laurence.

Hamlet, Prince of Denmark, by William Shakespeare. Edited with notes, etc., by L. A. Sherman. pp. 323. Macmillan Co. 25 cents.

A number of the convenient Pocket Classics, provided with full introduction and notes by Professor Sherman of the University of Nebraska.

Bits from New Books

Compensation

I have never heard of anything so instantly terrible, except in the grief of war; but yet how infinitely, in the full sense of the word, better to suffer such grief, than—as so many times it chances in this terrible age—never to have loved enough to be capable of it.—*From Ruskin's Letters to M. G. and H. G. (Harper's).*

A Wheat Calendar

Nature to the confusion of the speculator has arranged a wheat calendar. Thus the year around seed-time and harvest succeed each other, and somewhere wheat is always coming into market. The Anglo-Saxon possesses the key to the world's supply at present, and is apt to hold it against all comers, at least during the twentieth century.—*From William C. Edgar's The Story of a Grain of Wheat (Appleton).*

West by East

It will be a shock to some New Yorkers to be told that in 1843 the proper way to go from New York to Albany and the West, in the winter, was by way of Boston.—*From Stoddard's Life and Letters of Charles Butler (Scribner's).*

Better than Nothing

"London sweetheart, eh?" said Dr. Dalrymple, meaningly.

"Hoots," was the response, "what's a man without some sort of a lassie for his thoughts to run on? They're a bother and a worry whiles, but as God has given us nothing better we maun try to be content. Good-by the now; I'll be seein' ye again."—*From Steuart's The Samaritans (Revell).*

Drains and Divinity

His (Dolling's) attitude at Poplar, as at Landport, was the same as that of a well-known London priest of similar convictions, who, when accused of using his office as a spiritual teacher to interfere in merely secular matters, said: "I speak out and fight about the drains because I believe in the Incarnation."—*From Osborne's Life of Father Dolling (Longmans, Green).*

Vacation Varieties in the Smallest State

The summer separation between pastors and people prevails in the Providence Plantations with few exceptions. Among the things that abide is the preacher's vacation—and the people seem to enjoy it. It is one instance of the people liking what the minister likes.

Two Providence pastors are in Europe for several weeks. Rev. A. K. Krom of Beneficent Church is studying old cathedrals in France. The church, as for years past, unites with the Central Baptist across the street. Rev. E. F. Sanderson of Central Church is also across the sea. The beautiful chapel was badly damaged by fire in July, which will necessitate extensive repairs. The building will be closed for two weeks in late August for this purpose. The evening service in both these churches is suspended.

Union Church keeps open house while Dr. Nutting is in Vermont. The Sunday school holds a general session. In these prominent pulpits, well-known preachers have ministered to shrunken audiences. Among them are Dr. W. E. Barton, Pres. J. H. George, D.D., of Chicago Seminary, Drs. A. H. Plumb, W. E. Griffis, J. H. Selden, J. E. Tuttle and Nehemiah Boynton.

Plymouth Church only changes its preacher during Rev. Archibald McCord's vacation and is rich in having resident preachers to take his place. Pilgrim closes its house during August except for the midweek meeting.

The Free Evangelical hears Rev. C. S. Frost and other local ministers while Rev. J. H. Yeomans is away. Dr. E. L. House of Portland, Ore., spent a Thursday evening with this church recently during his eastern exchange with Rev. J. L. Mitchell in his former church at Attleboro, Mass.

Rev. F. J Goodwin of Pawtucket Church is at his cottage in Southwest Harbor, Me. Rev. J. J. Woolley of Park Place Church, Pawtucket, will combine the rare experiences of a summer absence from his people and a trip to the Pacific coast with the army veterans.

At Kingston Rev. Malcolm Dana stays at home, but uses his laymen in a series of social services on Sunday evenings for nine weeks. Such themes as these are scheduled: Glimpses of Creation, by Professor Card; patriotic address by Judge Lewis; An Evening with the Hymnists, by Professor Drake; A Business Man from a Banker's Standpoint, by Mr. Wells of the Hospital Trust Co.; The Second Story of Religious Life, by President Butterfield; Qualities of Mind and Character Needed by the Electrical Engineer, by Dr. Scott.

The faculty of the Rhode Island Agricultural College furnish Mr. Dana with fine resources for such a program. The let-up thus allowed is used by him and his young people in Sunday afternoon services in the rural outskirts of his farming neighborhood. This makes the summer fruitful in good works in the south county.

Rev. M. L. Williston in beautiful Barrington, Rev. T. N. Owen in Bristol and Dr. McClelland in Newport find summer the time when they are much needed at home, and their helpful separation comes at a later time. Rev. J. H. Lyon of Central Falls enjoyed the Maine shore breezes in June.

The Y. M. C. A. is sending a preaching and singing force each Sunday to the two largest holiday crowds in the state, at Crescent Park and Rocky Point. The proprietors of both resorts give them the kindest reception, and the bread of life is thus cast on the surging human sea of Sunday pleasure seekers. At the Casinos in communities along the bay, pastors find as many of their own people to preach to as in the city churches, and the afternoon services in these seaside pleasure buildings are usually well attended.

Rev. George F. Abel of Philadelphia has accepted call to be assistant to Rev. E. T Root of Elmwood Temple. He is a graduate of University of Pennsylvania 1897, Yale Divinity 1900, Doctor of Philosophy from Yale 1903. He begins Sept. 1, when Mr. Root will commence active work as field secretary of Church Federation in Rhode Island.

Rev. Fred B. Hill of Hartford Seminary, 1903, is already busy as assistant pastor of Central Church, having begun July 1. He comes from Minnesota.

F. B. P.

The Conversation Corner

General Putnam's Ride

BREATHES there a boy with soul so dead, who never either heard or read the Revolutionary story of "Old Put," "cornered" by British soldiers on the brow of a precipitous hill, charging his horse down the rocky steps and escaping unharmed? If there is any such, let him ask his parents or grand-

parents, for all the "Old Folks" surely remember reading that thrilling tale in their youth, and just how the old hero looked as he flourished his sword in the face of his astonished pursuers!

In making my little trolley trip in Connecticut, a few weeks ago, I found myself in Greenwich and resolved to stop over and see if there were really any such rocky steps in existence down which the brave general could have ridden. I stopped, I lunched, I found the hill, I saw the steps, I took this picture of some of them and copied the inscription on the granite block at the top of the hill.

This marks the spot where on Feb. 26, 1779, Gen. Israel Putnam, cut off from his soldiers and pursued by British cavalry, galloped down this rocky steep and escaped, daring to lead where not one of many hundred foes dared to follow.

Erected by the Putnam Hill Chapter Daughters of the American Revolution of Greenwich, A. D. 1900.

Of course the Daughters living right there at Greenwich ought to know what the fathers did, so this must be accepted as a correct statement, but it may be doubted whether all the details of the old story are exact, and much more whether the pictures in the ancient geographies were taken at the time with an Eastman kodak; probably the only snap-shots of General Putnam were made by the British regulars and Hessians at the top of the hill! But there were rough steps there, for the convenience of people living in that direction who came over the hill to church, rather than go around the old road. Down some of these steps the old patriot, with Putnam like bravery, rode, in his haste to escape from the enemy and to reach Stamford for re-enforcements. But the whole aspect of "Putnam Hill" is changed now, a new road is cut through the hill, and on it (close by the "steps") run the trolley cars, which I hastily mounted—before I had half finished my investigations—and followed Putnam to Stamford, my re-enforcements being the picture of a dear little girl on a green lawn!

Cornerers who would like to read more about this narrative can consult Lossing's Field-Book of the Revolution, Dr. Tarbox's Life of Putnam, *Harper's Magazine*, Vol. 12, *New England Magazine*, Vol. 17, and especially the preface to Lossing's Hours with Living Men of the Revolution, from which they will find that Mr. Lossing talked on the spot (in 1848) with an old soldier who actually saw General Putnam ride down the hill, and that this conversation suggested to him the preparation of his remarkable Pictorial Field-Book above mentioned.

Another personal incident I have just now learned from an aged lady, formerly resident in Connecticut, whom I happened to ask if she knew aught about the Putnam Ride. She replied that her grandfather was stationed there at Horseneck as a young soldier in the latter part of the Revolution, and that he used to tell her of his going up and down those steps in the rock; also of their short rations while in camp there, depending at one time on green corn, the division of which gave them three ears apiece. On his way home from the army he passed through the town of Middlebury, where a lady gave him a little apple-tree shoot—how much better than the "shoots" from British muskets! He took it home to Southington, where it grew to be a fine tree, whose "Richard Sweets" my informant well remembered. No doubt this will interest our Middlebury Cornerers. I have since referred to the Newell Genealogy and find that the soldier boy was born in 1762—how old would he have been in 1779?

The picture of Putnam on his horse is copied from Goodrich's (large) Pictorial History of the United States (1843), but it is so familiar that it must have been in some more common book than that. The courteous assistant at the Public Library got me various Putnam books, and the Peter Parley geographies and histories, but in none could this particular picture be found. Mr. Littlefield, the accomplished Cornhill antiquary, is sure that it is a "Barber," *i. e.*, that it was one of the cuts used by Mr. Barber in his popular historical books of the first half of last century. In what school-book do our "Old Folks" remember seeing it?

[10 lines more!—D. F.] Here they are, just in from the Montana girl of last week:

I will answer your ??? The mountains are the Snowy Mountains. The farthest is Mt. Emigrant. The animals are horses. The R. R. to Yellowstone Park runs through this valley. MARTHA LEAVITT C.

So the Denver Desvorers tell me; they say they went right through your town—did you see them?

For the Old Folks

"IS IT SO, O CHRIST IN HEAVEN?"

A poem with this beginning was asked for in this column, May 9, and answer made, May 30, that it was said to have been written by Helen Hunt Jackson, a Maine sea captain telling in the same issue of his finding it on the fly-leaf of a hymn-book in Australia. A. P. T. has since written that the author was Miss Sarah Williams of England, and I have found at the Public Library her little volume containing them—"Twilight Hours, a Legacy of Verse," the author dying (in 1868) while preparing the poems for publication. A prefatory memoir by Dean Plumtre pays touching tribute to the memory of the gifted young writer, quoting her own words, "The Great Master is a perfect gardener. . . . There is room for unfinished sous in heaven." Three of the five stanzas are given below. They are suggested by John 16 : 12.

Is it so, O Christ in heaven, that the highest suffer most?
That the strongest wander farthest, and more hopelessly are lost?
That the mark of rank in nature is capacity for pain,
And the anguish of the singer makes the sweetness of the strain?
"I have many things to tell you, but ye cannot bear them now."

Is it so, O Christ in heaven, that whichever way we go,
Walls of darkness surround us, things we would but cannot know?
That the Infinite must bound us, as a temple veil unrent,
While the finite ever wearies, so that none attain content?
"I have many things to tell you, but ye cannot bear them now."

Is it so, O Christ in heaven, that the fulness yet to come,
Is so glorious and perfect, that to know would strike us dumb?
That if, only for a moment, we could pierce beyond the sky
With these poor dim eyes of mortals, we should just see God and die?
"I have many things to tell you, but ye cannot bear them now."

A part of this poem—which has been attributed not only to Helen Hunt Jackson, but to Mrs. Browning—is given in the collection, "He giveth Songs" (Dutton), without name of author.

I honor the man that is ready to sink
Half his present repute for the freedom to think.

I have often heard my father quote it, with the remark that it was by Lowell, but I have failed to find it in any of Lowell's poems.

Cambridge, Mass. M. L. B.

Is it there? Mrs. Martin

Dr. George F. Pentecost's Observations on Missionary Fields

Impressions Gained During His Recent Trip to the Philippines, China and Japan

After eleven months' absence from America as a kind of special deputy of the Presbyterian and American Boards to lands afar off, Dr. George F. Pentecost is back at his Northfield home. His bodily vigor is unabated and his interest in the Christian movements of the day is all the keener because of the knowledge gained and the service he was permitted to render. After a little rest he will devote himself to what he calls "my kind of evangelistic work" and to occasional or more extended pulpit supply. To the questions of an interviewer last week he gave the answers subjoined.

In what way should the work of Protestants in the Philippines today be strengthened and unified?

The Philippines present a somewhat different aspect from that of other missionary fields, in that they are in a sense an American colony, into which it is not likely that Protestant missionaries from other countries than our own will enter. The work out there is among a people who are either wholly pagan or, as in the Southern islands, Mohammedan, or as in Luzon, Panay, *et al.*, nominally Roman Catholic, but Roman Catholic of the densest mediæval type, in which ignorance and superstition are more prevalent than any intelligent apprehension of the gospel of salvation. This latter class is the population, for some time to come, among whom most of the missionaries will have to deal. The American Board has one, possibly more, missionaries among the Moros in Mindanao, where all the people, or at least the great mass of them, are Mohammedans. The whole of the Philippines is practically a missionary field for Protestant Christianity. Our missionaries there have an absolutely free hand, so far as the government and civil society is concerned. I would suggest the following as being an intelligent, Christian and almost essential program:

1. The persistent cultivation of Christian unity (not uniformity) among the missionaries of the various boards. They should work as one for the building up of an American-Filipino Christian Church. An annual conference, at least, of all missionaries should be held and the whole missionary field reviewed and discussed upon the basis of data furnished by the several missionaries from the different parts of the islands.

2. The comity, as to territory, already agreed upon, should be faithfully adhered to. In the end better and larger results will accrue to all the missionary operations than from any immediate or temporary advantage gained by any one board by transgressing this Christian agreement or rule. This, of course, presupposes that the boards to whom territory has been assigned will adequately man that territory, or at least in good faith and purpose occupy and work it.

3. A pretty large and free hand should be given to the missionaries in the development of their fields. It is assumed that our missionaries are intelligent and capable men and are better able to judge of the necessities and methods, especially in emergencies, than can the boards at home. I am convinced that this rule should more and more prevail on all our fields.

4. It is of paramount importance that there should be in every center where Americans and other English-speaking people are settled a strong Protestant church for American and all English-speaking people. I have urged upon our own board the great importance of founding and building up an American Presbyterian church in Manila which shall compare well in structure and appointments with the best church in any American city of 1,000,000 inhabitants, to be manned by a pastor of first ability, who shall devote his whole time to the American residents therein and be an object lesson in Protestantism to the better class of Filipinos; giving formal notice to the old hierarchy that Protestant Christianity is in the islands to stay and do its noble and beneficent work forever more. At present there are in Manila Presbyterians, Episcopalians, Methodists and Christians (?). The Episcopalians are planning, under Bishop Brent, to erect a cathedral church at a cost of not less than $100,000. The Presbyterians are planning to build a church at a cost of $50,000. The Methodists have a fine site and a temporary building, but they must arise and build a house of worship worthy of their great Church. I consider this line of work of paramount importance to the missionary success of Protestant Christianity in the Philippines, and should be regarded as a part of our missionary work.

5. The American churches, both those for Americans and Filipinos, should take a large part in disseminating American ideals and in teaching the people the best in American principles and government. The schools and the American churches are and ought to be the chief factors in Americanizing the Islands, and wisely administered they will do more for the people than the civil government. Indeed, excellent as the present civil government is, it will utterly break down unless it is strongly supported and sanctified by the presence of a living and vigorous Protestant church in the Islands, and especially at the seats of government.

How does the influence of Congregationalists in Japan compare with that exerted by other bodies of Christians?

So far as my observation goes the relative influence and characteristics of the various American missions is about the same in Japan as of those same churches in America. The Congregationalists are strong both in educational and evangelistic work; and so far as I met them in the chief cities and centers they are a noble and consecrated company of men and women. The *native* Congregational ministry are, I regret to say, more largely given to rationalistic and naturalistic views and doctrines than are those of the other great evangelical bodies. Some of the ablest and most influential among them are what we would call in America Unitarians. It ought to be said that this seems to be a characteristic tendency with the Japanese; a tendency that among other missionary churches is vigorously discouraged and striven against. In other words, the Congregational churches represent what would ordinarily be called the extreme "liberal" wing of theological thought, while the other churches, *e. g.*, the Presbyterians, Baptists and Methodists, stand for the more conservative teaching. As to the Christian spirit and consecrated missionary enterprise there is little difference between the various American missionary bodies. Certainly, so far as my work in Japan was concerned, I received the most loyal, hearty and cordial co-operation and support from all the Christian brethren with whom it was my happy privilege to come into contact.

If you were a young man just entering upon your life work, which of the missionary fields you have just visited would you select?

From every point of view I should select China. In the first place, the Chinaman is far and away the strongest man in the East. In the second place, the solution of the Chinese question is the most important of all the questions now confronting the world. Without Christianity all the Powers of the earth are not able to solve that question. It seems to me that every mission in China should not only be strengthened, but doubly and trebly strengthened. There is not so much romance and outward attractiveness in China as in Korea, for instance, or even in Japan; but after all, the importance of the whole missionary enterprise lies in China, and to the deeper insight the Chinaman is the most interesting man, the possessor of the finest and most solid character.

Is the emphasis being laid too much on education and educational agencies?

I have never been a great advocate of promiscuous education on the mission fields by our boards. I do not think we can err in giving good general education to our native converts and their children, but I question the propriety of spending too much of our energy and missionary contributions in providing education for the young men who simply take advantage of its cheapness for secular and selfish ends. The girls' schools are, in my judgment, good missionary investments. But this is so much of an open question that in a few sentences it is impossible adequately or fairly to discuss it. I must, however, say this: that I have been thrilled and charmed with all the Christian schools and colleges I have visited, and I would by no means willingly see one of them closed or crippled. Education and religion are so closely allied that it is difficult to say how far missionary money and enterprise should be divided between the work of evangelization and that of education; except that evangelization ought always to be kept strongly in the fore front.

What impression did you gain as to the designs of Russia?

The designs of Russia are selfish, unscrupulous and arbitrary. She seeks nothing less than the control of the entire Orient. All Asia is her goal and she will reach it unless the Western Powers present a solid front against her. In my judgment, the whole interest of the world demands that the two great Anglo-Saxon nations should stand side by side to prevent the Slavic domination of Asia. In fact, the great question in the far East is whether 700,000,000 of human beings shall be dominated by an Anglo-Saxon or a Slavic type of civilization. This again is too big a question to be discussed in a sentence.

Is Russian influence a help or a hindrance to the progress of the kingdom of God?

Except that we must believe in a Divine purpose and Providential order in all world Powers and history, and that God "maketh the wrath of man to praise him and the remainder of wrath he restraineth," one can say that from the point of view of the present contact the influence of Russia upon the progress of Christianity is baneful.

What are the darkest spots in the missionary outlook for the countries you visited?

In lands of spiritual darkness it is difficult to speak of "darkest spots." I should say, however, that if there is a darkness more dark than other darkness it is that which is cast into heathen darkness by the ungodliness of the American and European communities that have invaded the East for the sake of trade and empire. The corruption of Western godliness is the worst evil in the East. Of course there are noble exceptions among Western commercial men and their

families, but as a rule the European and American resident in the East is a constant contradiction to all and everything which the missionary stands for.

What are the brightest and most encouraging features?

The sure purpose and promise of God. The present rapid and extraordinary progress of Christianity among all the people where the missionaries of the cross have gone. The sure and rapid loss of faith on the part of pagans in their own false gods and systems; and the widening and enveloping atmosphere created by missionary work in all heathen lands.

Do you return from this trip more confident than ever before of the ultimate triumph of the kingdom of God?

There is no question of the ultimate triumph of the kingdom of God in the Orient. It is only a question of time and means placed at the disposal of the missionary cause. I do not look for the evangelization of the world in our generation, but am confident of the sure and certain triumph of Christianity. One has only to visit the missionary field, associate with missionaries and come into actual contact with the astonishing fruits of missionary labor to be convinced of the Divine character of the enterprise, and filled with enthusiasm for the prosecution of the work. The home churches should redouble and quadruple their contributions and interest in all foreign missionary work. The fruits on foreign missionary fields are from twice to ten times greater in proportion to the means expended than at home.

Events and Drifts in the Field of Education

Principal Stearns announces a gift of $25,000 to Phillips Andover Academy. The name of the giver is withheld.

The session of the National Educational Association in Boston contributed to enlarge the attendance of all the Eastern summer schools this year.

Teachers in the Philippines who resigned for insufficient reasons or who took French leave have been blacklisted by the Civil Commission and cannot obtain positions in other branches of the insular service.

Presbyterian laymen are suggesting the wisdom of consolidation of some of the Presbyterian theological seminaries in the Interior just as Congregational laymen urge consolidation of seminaries in New England.

Williams College students complying with certain conditions will compete for the David A. Wells prize of $500 to be awarded in 1905 to the student presenting the best monograph on the theme The Influence of the Church in the Development of the English Democracy.

The summer school of Columbia University, New York, has been notable for the attendance of teachers. Of its 1,000 students, 236 are college graduates and 333 graduates from professional schools. It is indicative of the appreciation by teachers of their calling and of opportunities to increase its usefulness.

Compulsory teaching of the Roman alphabet as well as a Romanized Japanized alphabet has now been decreed by the Japanese Government for the government primary schools. Thus the coming generation of Japanese will be familiar with the symbols which most of the Occidental nations use in publishing their thought.

Statistics of the Northern Presbyterian Church show that ordinations of men for the ministry have fallen from 290 in 1898 to 184 last year. And yet the home mission and foreign mission work of the church is increasing with bounds. The money with which to engage and support men, and fields in which they may work far exceed the supply of men.

The principal speech during the distribution of prizes at the Concours General of the Sorbonne—in Paris—recently was made by the professor of English. The Latin thesis is no longer obligatory in obtaining a degree at the Sorbonne, and living tongues have their exponents and models on important academic occasions. This is a sign of the times in France.

It is charged by C. W. Bardeen, editor of The *School Bulletin* published in Syracuse, N. Y., that Charles R. Skinner, superintendent of public instruction in the State of New York, solicited contributions from principals of state normal schools for expenses of a political election involving his tenure of office. This Mr. Skinner denies. The best journals of the state, rightly, are calling for investigation and substantiation or rebuttal of the charge.

Yankton College summer school closed a successful venture; this first session enrolling sixty-five for the full five weeks and, by a happy merger with the County Teachers' Institute, double that number for the last two weeks. President Warren has made a hopeful beginning on his campaign for the $50,000 to meet Dr. Pearsons's offer of a like amount. Two $500 gifts came at once from men of moderate means, one of them our honored home missionary superintendent, Dr. W. H. Thrall.

Of the making of many buildings at Yale University there seems to be no end. None of our older colleges has so completely been transformed or so thoroughly wiped out the old landmarks. Three new structures are now approaching completion; Kirkland Hall, on Hillhouse Avenue, and a dormitory on Wall Street, given by F. W. Vanderbilt. These are for the Sheffield Scientific School. Lampson Hall, facing High Street, for offices and recitation rooms is for the academic department. The cost of these three buildings is about $400,000.

Percy Gardener, M. A., Litt. D., of Oxford University is out with a striking book entitled Oxford at the Cross Roads, in which he shows that the coming advent of 200 new students from America and the colonies has brought Oxford University (and Cambridge as well) to a crisis when its friends within and without must realize the inadequacy of its endowment and "the rigidity and conservatism of its methods." German and American university methods are praised at the expense of those of the ancient English seats of learning.

The new envoy extraordinary and minister plenipotentiary of China to the United States, Sir Chentung Liang Cheng, who was educated at Phillips Andover in his youth, has even kindlier words for Christianity and for Christian missions than his distinguished predecessor. In an article in the current *Independent* on Mission Work and Education Reform in China, he writes most cordially of the service rendered to China by the missionaries, especially the medical missionaries, and of the leavening influence upon the empire of the colleges which American and English Protestant mission societies have established and do support in China.

Imitating the American Institute of Social Service eminent British sociologists and philanthropists have established a similar organization. "The Christian religion without denominational distinctions," it is said, "will supply the basis of purpose and action . . . and as long as this Christian basis is clearly maintained and avowed, the British institute will welcome the co-operation of persons belonging to other religions or to none." Canon Barnett of Toynbee Hall, F. T. Stead, Percy Bunting, Professor Ashley, now of Birmingham University but formerly of Harvard, Professor Geddes of Edinburgh University and Rev. Dr. J. B. Paton of Nottingham are among the prominent original members.

No. 135 of the Old South Leaflets, recently issued, is a reprint of James Gordon Carter's description of the schools of the State of Massachusetts in 1824, the best account of the not altogether excellent state of affairs in the commonwealth at that time, and one which with Mr. Carter's other writings on education, paved the way for the great reforms brought about by Horace Mann. One wishing to know how our conditions have altered during well nigh a century's flight can do no better than read this reprint. It is interesting to find Mr. Carter affirming that the democratizing and class leveling work of the American public free school is "a more effectual check against the aristocracy of wealth and consequently of political influence than would be a national jubilee and the equal distribution of property once in fifty years."

Students entering the University of Pennsylvania who intend to enter the ministry of the Protestant Episcopal Church are given a home in the Divinity School buildings on advantageous terms. Obviously, as the editor of the *Church Standard* points out, a student so steadied while a theological postulant can be aided much in his preparation for a career. Commenting on the providential fact that most of the Protestant Episcopal divinity schools are so situated as to make affiliation between them and large universities possible, the same writer says, "Indeed, by and by our schools will be making a larger use of the adjacent university than they do now, affiliating with it, as do both Roman and Protestant schools in Europe with the neighboring seat of learning, exchanging credits with it and influencing its life."

Germany, with wise forethought, long ago built for herself great colleges of applied science, like the Charlottenburg School at Berlin. London at last is to follow the example, thanks to the liberality of the South African mining firm of Wernher, Beit & Co. The land site is provided in South Kensington close to the building of the London University, the Royal College of Science and other institutions and the gift of Wernher, Beit & Co., amounting to nearly $500,000 will be used as a beginning for equipment. Lord Rosebery, who is the sponsor of the institution, hopes for a grant of $111,000 a year from the London County Council for the running expenses of the institution. It will be planned so as to make study possible for poor boys of ability by means of scholarships. The college will probably become a part of the London University.

Bishop Brent's labors in the Philippines have commended him and his work to the Boston *Medical and Surgical Journal*, because in so many ways he "has shown his conviction that very much may be done toward the spiritual enlightenment of the natives by a preliminary care of their physical needs and diseases." He has intimated in a private communication to the editor "the very great desirability that missionaries should have a medical and surgical education." From some kind donor whose name begins with P, Bishop Brent has secured a ton of Ivory soap with which to make good his opinion that "cleanliness is the hither side of godliness."

Connecticut

Consulting State Editors: Rev. Messrs. J. S. Ives, Hartford; J. C. Goddard, Salisbury; W. J. Mutch, New Haven; L. W. Hicks, Hartford; T. C. Richards, West Torrington; F. S. Hyde, Groton

The Rural Non-Churchgoer

The statistics which the Connecticut Bible Society is gathering tend to show that churchgoing is better in the cities and large towns than in rural communities. In five of the smaller towns visited this year nearly half the Protestant population is non-churchgoing. Colebrook, with 171 families, has 146 non-churchgoers; Bolton, with 101 families, 110 non-churchgoers; New Fairfield, with 156 families, has 186; Union, with 100 families, 79; and Voluntown, with 226 families, 250. The showing as to Protestant children in Sunday school is nearly as bad—one town showing 49 attending Sunday school and 59 outside.

Under Hartford's Elms

A NEW MISSION BUILDING

Professor Merriam has just told us, in his able article on The Social Significance of the Smaller City, that Hartford has a slum of almost first magnitude. Mr. Vellier of New York's Tenement House Commission said that Hartford's housing conditions were worse than those of any city of its size in the country. The slum district, comprising the first and second wards, has a population of 18,000 out of a total of 79,000. "That is, one-quarter of the population is in one-thirtieth of the area." This district has no local Protestant church organization.

Hartford is not unmindful of her needs and her task. The City Missionary Society has just let a contract for a building, brick and brownstone, to cost $25,000, to be erected on Village Street, near the corner of Pleasant. It will contain office quarters for the two city missionaries, Henry J. Gillette and Miss Caroline Bartlett. There will be library, reading-rooms, rooms for cooking classes, a gymnasium and provision for other growing institutional and social work of the society. There will be a two-story chapel admirably adapted for both church and Sunday school work. The main auditorium will seat 375 and the gallery 200 more. Here the newly formed Italian Congregational church will worship.

HOLDING FAST THE GOOD

City and state heaved a great sigh of relief when it became known that Rev. H. H. Kelsey is to stay at Fourth Church. As a man and a citizen, as well as pastor of the most successful institutional church in the state, he has greatly endeared himself. What Prof. Graham Taylor began Mr. Kelsey has successfully developed and led into larger usefulness. The South does need such men; but Connecticut is hardly self-sacrificing enough to spare him.

WEDDING BELLS

Rev. H. A. Barker, assistant pastor of Fourth Church, who was recently ordained, has completed the equipment necessary to an "episcopos," by becoming the "husband of one wife." He married a Saco (Me.), lady, and they are occupying the parsonage on Ann Street during the absence of Mr. and Mrs. Kelsey. At a reception given them at Fourth Church a purse of gold was presented by the Sunday school, a picture by the Y. P. S. C. E. and a beautiful chair by other friends. Truly the pastors and people of Fourth Church are to be mutually congratulated.

Still another pastor is open to congratulations—Rev. William W. Ranney of Park Church, whose engagement is announced to Miss Helen, the daughter of Rev. Dr. Street. T. C. R.

New Haven in Midsummer

Most of the ministers stood faithfully by their work until August. In that month the churches are largely in the hands of supplies *in transitu*. Several groups of churches will unite their congregations; and Rev. Mr. Persons, the strong young assistant at United Church, will have both congregations and all the services on the Green, through August. Drs. Leete and MacLane are summering by a sequestered lake they have discovered in Vermont. Dr. Smyth has gone to the north woods of Quebec. Dr. Phillips goes to his country home in Massachusetts. Mr. Luckey makes his annual tour of Adirondack lakes and rivers. Mr. Mutch violates the valued counsel of *The Congregationalist* and takes the principalship of a summer school in Wisconsin.

Just now, the most active church is the new Dano-Norwegian, which is rushing to completion its new building, to be dedicated Sept. 6. The pastor, Rev. Ludwig Johnson, with three of his congregation, are doing practically all the work, and in the finest style. The house will be a little model of convenience and economy.

The two Fair Haven churches are still looking for the right men to take their leadership, but they are not lacking advice on the subject, having been unable to use half they already have.

Great preparations have been making for many months for a celebration of the first magnitude in New Haven, Aug. 5, when the monument of the Ninth Regiment should be unveiled. Public buildings and residences were elaborately decorated, and the military companies from other parts of the state were invited, as well as the governor and other distinguished people. But the day brought drenching rain, with no opportunity for a public parade or any outdoor exercises. The singing by 500 school children had to be dispensed with, and the other exercises were transferred to the armory.

More and more the electric railway people are appreciating what a good thing they have in the attractions of the shore resorts. They are spending vast sums to develop them, and great inducements are offered to all sorts of enterprises. Shore property which twenty years ago could not be given away is now worth more than land on business streets. Plans are now laid for the shore annex to New Haven, which even five years ago would have been called fantastic. But people of the city and country and neighboring towns flock there in such numbers that they cannot be carried—regardless of weather, and especially on Sundays. It may be recreation, but it certainly is not country and seashore in the sense in which city people are reputed to seek change and rest. Is there any prophet who can say whereunto this thing will lead? W. J. M.

By the Seaside

About forty years ago Christian work was begun in Stony Creek in the town of Branford. The beautiful Thimble Islands and later the stone quarries gathered a somewhat diverse population. A union chapel built in 1866 later passed into the hands of Congregationalists and this in 1900 was burned. Under the lead of Rev. S. F. Blomfield and with the help of summer residents of different denominations, supplementing the self-sacrificing endeavors of members, a well-equipped stone church has been building for two years and July 23 was dedicated free of debt at a cost of about $15,000. Prof. F. K. Sanders gave an address and Dr. W. L. Phillips preached.

The style of architecture is Norman Gothic in quarterfoil design. Of the many gifts, Norcross Brothers contributed the stone from the Stony Creek quarries; Hartford, First Church, $200; Branford church, $250; Mrs. Cornwall of Washington, D. C., $1,000; Mrs. George R. Curtis of Meriden, memorial windows; while one of the most highly prized subscriptions was one dollar earned over a washtub by a woman in a neighboring village. A beautiful stained glass window has a picture of the old chapel, which strikingly contrasts with its setting and emphasizes the text beneath: "Hitherto hath the Lord helped us."

The massive tower looks a welcome out over Long Island Sound and many an island sends its answering worshiper. It is an impressive proof of the comity of several denominations and that not all summer residents take a vacation from worship. J. S. I.

Bristol's New Pastor

The minister who begins work with this church Sept. 1, Dr. Calvin B. Moody, is by birth and training a New Englander, though his most successful work has been done in the West. Born in Vermont, a graduate of Middlebury College and Hartford Seminary, after seven years' ministry in his native state he became pastor at Osage, Io., and in 1892 went to Pilgrim Church, Minneapolis. During this pastorate of nine years 447 church members united, the Sunday school attendance was doubled and benevolences increased twofold. In 1902 he was called to Danforth Church, Syracuse,

Continued on page 240.

The Allen School

New wine has been put into old bottles at West Newton, with the usual result. The old Allen School vanished, the new Allen School became a necessity. There is now a new Corporation composed of the mayor of Newton and some of its leading citizens, a new site more retired and commodious, and a new building. You couldn't wish for a prettier setting for a home or a neater building for a workshop than the new school presents. Trees and flowers and lawns, just away from the noise of the village on an avenue of stately elms, architectural towers and roofs in their setting of green—people stop to admire them as they drive by, and to wonder whose it all is. It is a place to be happy in—ask the boys and the teachers.

If you haven't seen a modern private school building, take a look at this one. All that a boy or girl needs in the way of opportunity is here. There are rooms for study and for recitation, the laboratory with its fascinating mysteries, the manual training room with its alluring actualities. There is the library for breadth of interest, the gymnasium for enthusiasm and buoyancy, the swimming-bath for pure fun and other things, the organ for its many-voiced appeal to the soul, the works of art and the color for atmosphere.

"We didn't have such things when we were young!" says the parent as he goes over the building; "times have changed."

"Yes. But what wouldn't you give to have had them!"

There is at least one respect in which the old Allen School has not changed. It still believes in the principle that Men and Women are the vital forces in education. This school has been made great by the noble lives that have poured themselves out here, great teachers like Father Pierce and James Allen, great disciplinarians like Joseph and Nathaniel Allen, great humanists like all four, and besides these, many men and women of devotion who, each in his way, stamped his own image and superscription on the life of youth. These, most of them, are now among the great cloud of witnesses, but the younger men and women who are doing their work, believe, as they did, in the efficacy of spirit to transform and inspire young life. New buildings and new books and new pedagogies are all good in their place, but it is the spirit that quickeneth.

ALBERT EDWARD BAILEY.

Connecticut

[Continued from page 239.]

N. Y., whence he comes to the important work in Connecticut. His *alma mater* made him a Doctor of Divinity last year, and since 1898 he has been a corporate member of the American Board. With such a leader the Bristol church can look confidently forward. R.

The Coastwise Churches

These hold well to their courses during the warm months. In Norwich the Park, Broadway and Second unite, meeting for two Sundays in each house of worship. The hotels on both sides of the mouth of the Thames, with their summer settlements, pack every Sunday their respective chapels, where preaching is furnished by pastors from the large cities. Often an informal praise service is held in the hotels, the orchestra leading. The chapel at Eastern Point has been greatly enlarged and otherwise improved through the generosity of Mr. Morton F. Plant. The revival in Lebanon, already reported, is remarkable for the numbers affected, the cordial co-operation of Baptists and Congregationalists, extending even to the communion, and for the fact that it took place in warm weather.

Invitations are out for the bicentennial anniversary of First Church, Colchester, Aug. 27. The historical address will be by Hon. Edward M. Day of Hartford; the sermon by Rev. H. C. Alvord of South Weymouth.

The wedding is announced of Rev. G. N. Edwards of Jewett City to Miss Annie T. Partridge of that place.

The Sunday school picnic season causes the toot of the excursion steamer and the siren of the chartered trolley to be heard in our land. The superintendent breathes his annual sigh of relief that all is over and nobody drowned. Only the pastor, having consented to act as umpire at the ball game, is unable to move. F. S. H.

In Middlesex Meadows

After forty-three years of steady ministerial labor, Rev. W. F. Arms of Essex has laid down the active pastorate. He will live in Terryville, where he formerly preached and a daughter resides. He has just rounded out ten years of fruitful service at Essex. His early ministry was as a missionary in Turkey. The Essex church has engaged as acting pastor, Rev. Walter E. Lanphear of Geddes, S. D.

One church at least rejoices in its summer people. Those who come to the shore are of great assistance to the Westbrook church—especially in musical, financial and social directions. They sing in the choir on Sunday and give a fine musical entertainment during the summer for the benefit of the church. A legacy left by Miss Nancy A. Perry, a life-long member of the Westbrook Church, has just become available. By her will $3,000 is added to the permanent funds of the church. In addition $500 is left to the pastor's daughter and $1,000 to the town library fund. Rev. G. F. Bailey, the pastor, issues a folder with information and invitation combined, including subjects for Sunday and week day services. Many a summer resort pastor might profit by his example and distribute such literature among the summer visitors. T.

An Athletic Trio

In these strenuous days it is good for the minister to have been a football player. If Rev. Charles O. Gill of Jericho, Vt., accepts his call to Windham, Ct., there will be three men in the Congregational ministry of this state who were simultaneously playing football on their respective 'varsity teams, in the late '80's. Rev. H. E. Peabody of Hartford was fullback on Harvard and Rev. T. C. Richards of Torrington guard on Williams, when Gill wore with so much credit the Yale blue. C.

We hide our feelings. We pretend to be hard-headed, logical, matter-of-fact. But beneath the surface every one of us is simply a bundle of feelings, of loves and longings; and a strain of music, a child's face, a beloved voice will lead us directly in the face of all our arguments.

To Relieve Summer Weariness

take Horsford's Acid Phosphate. It relieves the languor, exhaustion and nervousness caused by summer heat. It strengthens and invigorates permanently.

In and Around New York

The Gospel Outdoors and In

Summer services at churches and tents seem to arouse little interest this year, though attendance is as large as ever, and speakers have been up to previous standards. The cause is hard to find, but interest is lacking. This seems especially apparent at the tent services. Presbyterians have two tents and Mr. MacPherson, a Baptist minister, one on Manhattan Island; and though not large, none of these is ever much more than half filled. Brooklyn conditions are somewhat better. The most popular Sunday services are those of Mr. Campbell Morgan at Fifth Avenue Church. It is necessary to carry chairs in from the chapel to accommodate the people at nearly every service. Mr. Morgan ends his summer work at Fifth Avenue Aug. 16, and is to sail for a two months' evangelistic tour of England on the 21st.

Continued on page 241.

Meetings and Events to Come

CHRISTIAN WORKERS' CONFERENCE, East Northfield, Mass., July 31—Aug. 16. Post-conference addresses Aug. 18—Sept. 21.

CONGREGATIONAL SUMMER ASSEMBLY, Pottawottamie Point, Mich., Aug. 15-31.

OLDER BOYS' CONFERENCE, Silver Bay, Lake George, N. Y., Aug. 28—Sept. 2.

SUMMER HYGIENE.

Summer is the season of health and recuperation for those who properly regulate their mode of living. For those who do not it is a season of discomfort.

Pure, healthful, light food that will not stimulate heat production while it properly nourishes and strengthens the body and brain is the great essential.

It is conceded that the best of all foods for summer diet are the quickly made flour-foods—hot biscuit, rolls, puddings, cakes, muffins, etc., such as are made with baking powder. A most excellent household bread is also made with baking powder instead of yeast. These, properly made, are light, sweet, fine flavored, easily digested, nutritious and wholesome. Yeast bread should be avoided wherever possible in summer, as the yeast germ is almost certain in hot weather to ferment in the stomach and cause trouble. The Royal Baking Powder foods are unfermented, and may be eaten in their most delicious state, viz, fresh and hot without fear of unpleasant results.

Alum baking powders should be avoided at all times. They make the food less digestible. When the system is relaxed by summer heat their danger is heightened.

The flour-foods made with Royal Baking Powder are the acme of perfection for summer diet. No decomposition takes place in their dough, the nutritive qualities of the flour are preserved and digestion is aided, which is not the case with sour-yeast bread or cakes.

Hood's

Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best

Blood Medicine

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, *President*.
Rev. W. C. STITT, *Secretary*. W. HALL ROPES, *Treasurer*.

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LORD'S PRAYER, beautiful picture 16x22 in 12 oil colors. 25 cts. Agents wanted, terms for stamp. J. A. MATSON, Lake City, Minn.

The Blues Cure

And Other Stories

By DELIA LYMAN PORTER

We have just brought out a new edition of these bright stories which have been in much demand when issued at a higher price. The following sketches are included:

The Blues Cure
The Hospital for Broken Resolutions
My Possible Self
Pull Out the Plug
The Measuring Rod

Bound in blue leatherette, white stamping.

25 Cents net

The Pilgrim Press Boston New York Chicago

PILLAR PATTERN, $15.50.

In connection with the prevailing spring activity in house renovation and refurnishing, we have many calls at this season for a Dining Room Table.

We try to plan a few special patterns for this month's buyers. Here is one just put on exhibition bearing the very low price of $15.50. It is remarkable value for the money.

The wood is quartered red oak. The Table is the regular "pillar" pattern, with massive fluted legs and a deep box base. The top measures 45 inches square.

Don't confound this with any ordinary low-priced Table. It is a very different type of construction.

PAINE FURNITURE CO.

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48 CANAL ST., BOSTON

In and Around New York

[Continued from page 240.]

Vacation Schools

The vacation Bible schools of the New York City Baptist Mission Society this year number fourteen and there is an average daily attendance of 1,000 children. The schools are held in churches in the more thickly populated sections of Manhattan and the Bronx, from 9.30 to 11.30 daily. Each session is divided into four parts, the first half hour being a devotional opening exercise, the second Bible study, the third manual training and the fourth games. College students, men and women, are the teachers. The public vacation schools, maintained by the Board of Education, number fifty-six in the greater city this season, as against thirty-two last summer. Their enrollment is estimated at 30,000.

The Year in Ministerial Relief

Secretary Rice of the National Council's Ministerial Relief Fund announces that the fiscal year which closed July 31, exceeded the previous year in receipts by one-fifth, the gain being from living givers rather than through bequests. The 255 beneficiaries are distributed all over this country. Mr. Rice reports increased interest in the fund among ministers and people, and that $131,000 has been subscribed toward the $1,000,000 endowment fund. C. N. A.

Marriages

HANSEN—BLISS—In Minneapolis, Minn., July 22, Rev. Francis Chase Bliss, pastor of the Congregational church in Amery, Wis., and Eunice V. Hansen.

LARKIN—ROGERS—In Clark, Neb., at the home of the bride's parents, Mr. and Mrs. W. R. Morse, Aug. 6, by Rev. E. B. Perkins, Rev. James Wallace Larkin, pastor of the Congregational church in Blair, Neb., and Mrs. Clara Morse Rogers.

Deaths

PALMER—In Haverhill, Mass., Aug. 5, Mrs. Ruth Gould (Todd) Palmer, formerly of Chelsea, Mass., aged 80 yrs.

CHARLES B. CAREY

Deacon Charles B. Carey of Mansfield, Mass., who lately entered into rest, was a splendid example of the faithful men who have made New England. At the time of his decease (July 9) he was eighty-four years of age and had served the Congregational church in Mansfield as deacon for fifty-three years, while his membership in the church dated from its organization in 1838. Quiet, devout and faithful, he served the church and community long and well and his presence is greatly missed. He is survived by two children and four grandchildren, all members of the Mansfield church.

Infants Thrive

on cow's milk that is not subject to any change of composition. Borden's Eagle Brand Condensed Milk is always the same in all climates and at all seasons As a general household milk it is superior and is always available.

CURED TO STAY CURED.

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Formula Company, Drake Block, Chicago, Ill., and received it promptly by return mail without expense to her. Mrs Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering My trouble was Inflammation of Bladder and serious condition of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief and I have had no trouble since using the one trial bottle."

Drake's Palmetto Wine cures every such case to stay cured. It is a true, unfailing specific for Liver, Kidney, Bladder and Prostate Troubles caused by Inflammation, Congestion or Catarrh. When there is Constipation, Drake's Palmetto Wine produces a gentle and natural action of the bowels and cures Constipation immediately, to stay cured. One small dose a day does all this splendid work and any reader of *The Congregationalist* may prove it by writing to Drake Formula Company, Drake Block, Lake and Dearborn Streets, Chicago, Ill., for a trial bottle of Drake's Palmetto Wine It is free, and cures. A letter or postal card is your only expense.

Guy Holmes

in a small town in Nebraska, earned $77.18 in December, selling

The Saturday Evening Post

IN A DAINTY little booklet, which we will send to any boy free, twenty-five out of more than three thousand bright boys tell in their own way just how they have made a success of selling THE SATURDAY EVENING POST. Pictures of the boys—letters telling how they built up a paying business outside of school hours—interesting stories of real business tact.

Some of these boys are making $10 to $15 a week. You can do the same. NO MONEY REQUIRED TO START. We will furnish ten copies the first week free of charge, to be sold at five cts. a copy. You can then send us the wholesale price for as many as you find you can sell the next week. IF YOU WILL TRY IT WE WILL SEND THE COPIES AND EVERYTHING NECESSARY.

$225 IN EXTRA CASH PRIZES will be distributed NEXT MONTH among boys who sell 5 or more Copies Weekly.

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1000 CHURCHES
IMPROVED CUSHION FELT
PERMANENTLY ELASTIC
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Best Quality Copper and Tin CHURCH BELLS
CHIMES and PEALS No cheap priced grades.
THE OLD REPUTABLY FOUNDRY, Estab. by A. Meneely 1826

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

POT GROWN **Strawberry Plants.**

Set in Aug. and Sept. will give a full crop next June. Our new method of growing them gives fine roots. *Send for Catalogue.* C. S. PRATT, Reading, Mass.

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Devotional Services

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Containing thirty Responsive Readings from Scripture and many very appropriate Prayers, Responsive Services and Collects suitable for Festival occasions, Sacraments, Children's Sunday, etc. Used in many of our best churches and valuable to any minister apart from its use in the congregation.

We bought the balance of the edition and, as we are soon to publish a new service book by Dr. Thomas, we offer these at 30 cts. each, postpaid, or $20.00 per 100, by express, to close them out. Only a few hundred in stock. Former price 75 cts.

Will you have a sample copy to examine?

The Pilgrim Press

New York BOSTON Chicag

AN APRIL CHANCE.—In connection with the activity in spring house cleaning, it is possible to pick up some remarkable bargains in the line of house furnishings this month. Perhaps the most noticeable one is that which appears in another column of this paper, inserted by the Paine Furniture Company. It is a dining-room table of the pedestal pattern at the low price of $15.50.

CHURCH CARPETS AT MANUFACTURERS PRICES. JOHN H. PRAY & SONS CO., CARPETS AND UPHOLSTERY. 658 WASHINGTON ST. OPP. BOYLSTON ST. BOSTON.

Leaders among Public School Workers*

James H. Van Sickle

Superintendent of Schools, Baltimore, Md.

Mr. Van Sickle graduated at the State Normal School, Albany, N. Y., taught in New York towns, studied at Williams College, taught in New York State and then in 1883 went to Denver, Col., where for nine years he filled responsible positions as principal and superintendent, meanwhile completing his college course at the University of Colorado. In 1900 he went to Baltimore to carry on work under a reform charter by which the public schools were taken from the hands of politicians and put in hands of experts. Mr. Van Sickle is secretary of the National Council of the National Educational Association.

J. H. Phillips

Superintendent of Schools, Birmingham, Ala.

Mr. Phillips graduated at Marietta College and has studied at the University of Chicago, and Edinburgh University. He has been in his present place since 1883. He was president of the Southern Educational Association in 1895, and has written on educational problems, especially the Negro and Education.

Louis H. Jones

President Michigan State Normal College, Ypsilanti, Mich.

Mr. Jones received his professional training at the Oswego Normal School, from which he graduated in 1868. After studying with Agassiz in the museum at Cambridge he taught in the Indiana State Normal School, and was principal of the Indianapolis Normal School for eight years. Then he was superintendent of the Indianapolis public schools for ten years and became superintendent of public schools at Cleveland, O., for eight years. He has just finished one year as president of the Michigan State Normal College. Messrs. Ginn & Co., Boston, have just brought out a series of five school readers prepared by Mr. Jones. In selection of material and in annotation they testify to his good judgment and discrimination. His denominational affiliations are with the Friends.

George H. Martin

A Supervisor of the Boston Public Schools

Mr. Martin is a graduate of the public schools and of the Bridgewater Normal School, in which he later taught for eighteen years, during twelve of which he was assistant principal. He served as agent of the Massachusetts Board of Education ten years, and since 1892 has been a Boston supervisor. He is a well-known writer on educational themes, and has been president of the American Institute of Instruction. He is a prominent member of the First Church, Lynn.

Albert G. Boyden

Principal of the Bridgewater Normal School, Massachusetts

Mr. Boyden is an alumnus of Bridgewater, began to teach there in 1850, and after teaching in Salem and Boston returned to Bridgewater and became principal of the normal school, which honorable place he has filled since 1860. More than 4,000 pupils have come under his influence and are scattered throughout the country, holding a variety of responsible positions in and without educational circles. He is actively identified with Congregational interests.

Albert Grannis Lane

Assistant Superintendent of Public Schools, Chicago

Mr. Lane was educated at public schools; was principal of the Franklin School, Chicago, 1858-69; and superintendent of schools, Cook County, Ill., 1869-73. He was superintendent of Chicago city schools, 1891-98; and since July 1898, has been assistant superintendent of the same. He has been president and is now trustee, of the National Educational Association; director of its educational exhibit, 1887; member of the National Council of Education. He is active in the Methodist Church.

Aaron Gove

Superintendent of Schools, Denver, Col.

Hardly any person connected with the National Educational Association has been more influential, for so long a period of time, as Major Gove. He was president in 1888 and has been one of the quartet of men who for the last quarter of a century have been most powerful in its councils. He has not missed a meeting since 1871. In his present position he has charge of the most important district in the Denver public school system. He graduated from the Illinois State Normal School in 1861, and was in the Civil War for three years. In 1874 he took up his present work at Denver. No superintendent in this country has rendered greater educational service to any city, and only one has been in so long continuous service.

* Portraits of these men appear on our cover page.

The Church Prayer Meeting

Topic, Aug. 16-22. Temptations of Individual Experience. Luke 21: 34-36; 10: 28-42; Matt. 6: 24-34.

Worry. Discontent. Carping criticism. How peace helps efficiency.

[For prayer meeting editorial see page 217.]

A BACK NUMBER

The Milk and Egg Diet.

Starving the patient who has a sick stomach, is an out of date treatment and no longer necessary with the predigested and nourishing food Grape-Nuts that the weakest stomach can handle and grow strong upon.

There is plenty of proof of this: "I had suffered from stomach trouble for six years and for most of the last two years had been confined to my bed, the trouble having become chronic in spite of the very best medical attention. I had always been a coffee drinker but for the past year I could not drink it at all because it made me so nervous I could not sleep and my appetite was almost entirely gone.

"Then some friend advised me to try the predigested food Grape-Nuts and about three months ago I did so and since that time my improvement has been so rapid that my customers and friends are astonished and every day some one remarks upon my changed condition. I have gained 15 pounds, sleep well, my appetite is good and my digestion is perfect. Where I have lived on milk and light diet for years I now eat most anything I want and don't suffer any inconvenience either. The way Grape-Nuts food has built up my stomach and strengthened my nervous system particularly is just wonderful.

"I drink your food drink Postum too and no longer feel the want of coffee. There is absolutely no doubt that leaving off coffee and using Grape-Nuts and Postum has brought me out of my bed from an invalid back to fine health." Name given by Postum Co., Battle Creek, Mich.

"There's a reason" and that reason is plain to any one who will spend a few minutes investigating in the interest of health.

Send to the Co. for particulars by mail of extension of time on the $7,500.00 cooks contest for 735 money prizes.

FACTS WORTH KNOWING

The bowels must at least once in twenty-four hours discharge the waste matter of that which has been taken into the body as food. When they fail to do so constipation results.

Constipation is nearly always due to a dry state of the mucous membranes which line the intestines, rendering it difficult for them to expel the waste matter by the squirming motion of the muscles controlling them, which is the method provided by nature.

Habitual Constipation is the "advance agent" of nearly every case of Indigestion, Dyspepsia, Sluggish Liver or Kidney Disease. The stomach, liver and kidneys do not get diseased without due cause, and congested (constipated or costive) bowels are usually the direct cause.

Vernal Saw Palmetto Berry Wine will insure a full, natural discharge from the bowels every morning. It cleanses, soothes and heals the linings of the intestines. It will cure the most stubborn case of Constipation, to stay cured. When the constipation is cured, the ailments caused by it will surely disappear.

Vernal Saw Palmetto Berry Wine is sold by all leading druggists, but in order to prove the statements made above, a sample bottle, together with a booklet containing valuable suggestions for health, will be sent absolutely free and prepaid to any reader of *The Congregationalist* who will send his or her name and address to the Vernal Remedy Co., 122 Seneca Building, Buffalo, N. Y. It will cost you nothing except the price of a postal.

IF YOU HAVE Rheumatism

when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 50 years standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address, JOHN A. SMITH, 2456 Germania Bldg., Milwaukee, Wis.

EMINENT PHYSICIANS throughout the world recommend
QUINA-LAROCHE
AS A SPECIFIC IN CASES OF
ANAEMIA, COLDS, LA GRIPPE, SLOW CONVALESCENCE, STOMACH TROUBLES, TYPHOID and MALARIAL FEVERS.
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OPIUM MORPHINE and LIQUOR Habits Cured. Sanatorium Established 1875. Thousands having failed elsewhere have been cured by us. Treatment can be taken at home. Write The Dr. J. L. Stephens Co., Dept. 83, Lebanon, Ohio.

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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists

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Use the Great English Remedy
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Safe, Sure, Effective. 50c. & $1.
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TARRANT'S SELTZER APERIENT
Used by American Physicians since 1844.
The Cooling Effervescent
For Prickly Heat, Stomach Disorders, Headaches, Constipation.
"It's good for children too"
The Tarrant Co., New York

Record of the Week

Calls

ABEL, GEO. F., Philadelphia, Pa., to assistant pastorate of Elmwood Temple, Providence, R. I. Accepts, to begin Sept. 1.

AUSTIN, J. M., Brooklyn, N. S., to Economy.

BLISS, CHAS. B., Hartford Sem., to Hampden, Mass. Accepts.

BROWN, FRANK J., W. Salem, Wis., declines call to Morris, Ill.

COOMBS HARRY E., Hartford Sem., to Peru, N. Y. Accepts.

COOPER, HAROLD, Kangley, Ill., to Pond Creek, Okl.

DUNLAP, ROGER A., Hartford Sem., to Auburn St. Ch., Paterson, N. J. Accepts.

ELLIS, PROF. GEO. N., Olivet Coll., Mich., accepts call to presidency of Tabor Coll., Tabor, Io.

EVANS, MATT., Clear Lake, S. D., to Atlantic Ch., St. Paul, Minn. Accepts, to begin Oct. 1.

FULTON, ROB'T N., Hartford Sem., to Enfield, N. H. Accepts.

HILL, FRED B., Hartford Sem., to ass't pastorate Central Ch., Providence, R. I. Accepts, and is at work.

HOPKINS, HAROLD L., Chicago Sem., to Maplewood Ch., Chicago. Accepts.

JONES, HOWARD M., vice-president of Berea Coll., to Kalamazoo, Mich. Accepts, to begin Sept. 1.

MCNEEL, ALBERT W., Arion, Io., to Garden Prairie and Kelley. Accepts.

NORTH, W. A., to Emington, Ill. Accepts.

SAUNDERS, HARRY L., Wellston, Okl., to Forest. Accepts, also taking up work in the new town of Sparks.

Ordinations and Installations

JEVNE, C. ARTHUR, Chicago Sem., *o.* and *i.* Pingree, N. D., July 28, as pastor at Pingree and Buchanan. Sermon, Rev. C. H. Phillips; other parts, Rev. Messrs. J. R. Beebe, M. W. Williams, Robert Paton, E. S. Shaw.

SHEPPLEY, EDW. H., Chicago Sem., *o.* Geneva, Ill., July 23. Sermon, Pres. C. A. Blanchard; other parts, Rev Messrs. J. D. Wyckoff, A. E. Cutler, I. D. Stone.

WOODCOCK, ALBERT C., Chicago Sem., '03, *o.* Cass Lake, Minn., July 30. Sermon, Dr. G. R. Merrill; other parts, Rev. Messrs. Geo. Michael, H. W. Stiles, A. E. Arnold, J. J. Hales.

Resignations

ARTHUR, CHAS. W., Pilgrim Ch., Syracuse, N. Y., to take effect Sept. 1.

BATTEY, GEO. J., Walnut Grove, Minn.

BROWN, AMASA A., Harvard, Neb., to take effect Oct. 31.

DAVIDSON, WM. E., St. Charles, Ill.

FULLER, AUG. H., Easton Center, Mass., after a pastorate of nearly 11 years, to take effect Oct. 31.

GORDON, G. ANDREW, assistant pastor, Broadway Tabernacle, New York city. He closes work Sept. 1.

HADLEY, WILLIS A., Southbridge, Mass., to take effect Aug. 31.

HALL, ARCHIBALD M., First Ch., Springfield, Ill. He goes to Indianapolis.

JORDAN, ALBERT H., La Salle, Ill., to take effect Nov. 1 or earlier.

KOKJER, JORDAN M., Cowles, Neb., to take effect Oct. 1.

LEBAR, WM. H., Carrier, Okl., to give his whole time to the academy.

MORRISON, GEO. M., Plymouth Ch., St. Paul, Minn., *withdraws* resignation and takes a four months' vacation.

SAUNDERS, HARRY L., Wellston, Okl.

STRONG, J. SELDEN, Abington, Ct.

YORK, BURT L., West End Ch., Bridgeport, Ct., to take effect Oct. 1.

Stated Supplies

VAUGHAN, STEPHEN, Grand Rapids, Mich., at Sault Ste. Marie, till a pastor is secured.

WHEELER, WILSON C., Newton, Kan., at Humphrey St. Ch., New Haven, Ct., during Rev. F. R. Luckey's extended vacation.

Personals

BABB, EMILY A., daughter of Rev. T. E. Babb, pastor at Holden, Mass., Mt. Holyoke College, Class '98, five years teacher in Clarke School for the Deaf in Northampton, sails from San Francisco Aug. 15, to take charge of settlement work in Wailuku, in the island of Maui, H. T. The settlement is supported chiefly by the Hawaiian Missionary Board.

GOODSPEED, FRANK L., who has been resting in the country about 25 miles from London, preached three Sundays in July at Stamford Hill Ch., Dr. J. Morgan Gibbon's, to audiences of over 1,500, morning and evening; also in the famous Whitefield tabernacle. He will sail for home Aug. 29.

HAARVIG, JOHN O., Allston, Mass., while on vacation with his family at Camden, Me., had his house robbed, for the second time within a year. The extent of the loss is not known.

HERRING, HUBERT C., of First Ch., Omaha, Neb., is making an Eastern trip, to include Northfield Conference and Pottawattamie Point Assembly.

PATTON, M. OAKMAN, and wife, at a farewell reception given recently by Prospect St. Ch. and parish, Newburyport, Mass., received a silver tea service and numerous other pieces of silver. All but two of the city pastors were present. A pleasant feature was the reading of letters from the local Catholic and Unitarian clergymen.

PHILLIPS, WATSON L., pastor Ch. of the Redeemer, New Haven, Ct., who was dining at Cosey Beach when a young man was rescued from drowning, restored him to consciousness by prompt use of emergency methods.

Churches Organized and Recognized

OAKLEY, CAL., 26 July, 12 members. Org. by Sec. J. K. Harrison.

Gifts

WEST HAVEN, CT.—Individual communion service, the gift of Miss Catharine M. Benham in memory of her father, Dea. Lucius A. Benham. On the sixtieth anniversary of his uniting with the church, also the anniversary of his birth and entrance upon the diaconate, the only survivor of the family which for many generations occupied a hill-top farm presented this fitting memorial of his years of devotion. For a century and more this church has enjoyed the income from gifts made through heroic self-denial and many times has the income tided the church through financial straits.

WINDHAM, CT., by the will of Sam'l C. Perkins, receives $1,000 and, with the General Alumni Fund at Yale, is made residuary legatee.

Material Gain

BINGHAMTON, N. Y.—New heating plant and electric lights.

GRAND ISLE, VT.—New pews, frescoed walls and steel ceiling. The Congregationalists and Methodists, who use the building together, shared the expense.

HANOVER CENTER, N. H.—Edifice painted and new steps built.

NEWPORT, VT.—Interior repairs costing $1,500. Sunday school rooms transferred to first floor and ladies' parlor to second.

PLAINFIELD, VT.—Steel ceiling, walls frescoed, building wired for electric lights.

SOUTH BEND, IND., *First*, Rev. E. G. Crowdis, pastor. Lot secured, and building which stood thereon remodeled for purposes of worship. This two-year-old church had previously held services in the Auditorium annex, First National Bank building and the Progress Club rooms.

WEYBRIDGE, VT.—New parsonage built and occupied by Rev. W. W. Smith and family.

Unusual Features

WALLACE, IDA., has enjoyed a course of lectures on the Bible, by Prof. R. R. Lloyd, D. D., to the largest week day audience ever assembled there. Many accustomed to ridicule religion changed their attitude. All his hearers were edified and most were led to study the Bible with new interest.

CAN'T HELP IT

Coffee Nerves Always on Edge.

The easy way to get rid of coffee nerves on edge is to quit the coffee and drink well made Postum Food Coffee in its place.

When the Postum is thoroughly boiled it furnishes a rich tasting food drink and it is then easy and pleasant to shift from the drug to the food coffee.

A Washington lady says: "For a long time I suffered so from nervous headache and was so weak and worn out all the time that I was hardly able to do my housework. Every little thing worried me so, and the noise of my two little children almost drove me wild. I tried my best to be kind and patient with them but it seemed the harder I tried the crosser I grew until I was discouraged almost to despair. I had been using coffee three times a day for about 12 years. Several months ago I read an article in a religious paper telling about Postum Food Coffee and I made up my mind coffee was causing my trouble.

"So I shut down on the coffee, which was easy when I used Postum. My headaches grew more painful at first but I was not surprised at this and was determined to let coffee alone and give Postum a fair trial. In a few days Postum had driven most of the drug effects of coffee out of my system. The headaches grew less and finally stopped altogether and for the past three months I have been a different person. The headaches are all gone, my strength is coming back, nerves are steady and I feel rested in place of tired all the time.

"I know it was coffee that caused all the trouble and I am certain that Postum is rapidly repairing all the wrongs that coffee caused. I always tell people when recommending Postum to be sure to make it according to directions; don't forget to boil it 15 minutes." Name given by Postum Co., Battle Creek, Mich.

Send to the Co. for particulars by mail of extension of time on the $7,500.00 cooks contest for 735 money prizes.

$30 COLORADO AND RETURN

Daily from Chicago to Denver, Colorado Springs and Pueblo, via the Chicago & North-Western and Union Pacific Railways.

Correspondingly low rates from all points.

One Night to Denver

from Chicago and the Central States, two nights from the Atlantic Seaboard via the Colorado Special, leaving Chicago 6.30 p. m. daily; buffet smoking and library car, dining car, free reclining chair cars and drawing-room sleeping cars through to Denver. A second fast train leaves 11.30 p. m., with additional service of Pullman tourist sleeping cars daily, Chicago to Denver, only $2.50 double berth.

All agents sell tickets via the

CHICAGO, UNION PACIFIC AND NORTH-WESTERN LINE

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DOMINION LINE FAST TWIN SCREW SERVICE

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Saloon $80 upward; 2d saloon $42 50; 3d class at low rates.

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VANCOUVER, Aug. 29, Oct. 10.

Saloon, $60 and $75 upward. 2d Saloon, $50.
Company's office, 77 State Street, Boston.

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Why, there is no other place like it. Send for booklet to

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FUNERAL UNDERTAKERS and EMBALMERS,
2326 and 2328 Washington St.,
Adjoining Dudley St. Terminal.

Personal attention given to every detail. Chapel and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

FIFTY AGAINST TWO.—It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take a bottle of Hood's Sarsaparilla along with you. Three doses daily of this great tonic will do more than anything else to refresh your blood, overcome your tired feeling, improve your appetite, and make your sleep easy and restful.

FOR all kinds of **Church and Sunday School Records and Requisites**, no matter when published, send to the **Congregational Bookstores at Boston or Chicago.**

Shepard, Norwell Company

Our August Sale

—OF—

BLANKETS

Is Always Well Known for Great Values

The probabilities this year all point to much higher prices in the autumn. Any one familiar with the great advance in cotton and wool knows it means high prices where early buying has not been done. This week we will give our customers the benefit of low prices paid for goods ordered last January and February.

A Word to the Wise Is Sufficient

Low prices now mean higher prices when trade is active later on. We will sell

250 pairs Excellent White Wool Blankets in pink and blue borders, wide silk binding, manufactured to retail at a great deal more money. Bought for our August sale, 11–4 size,

3.00 Pair.

We will sell about 100 pairs of 11–4 absolutely All-Wool White Blankets in handsome borders, wide silk binding, made to retail at $5.00 a pair. Price for August sale . . . . **4.00** Pair.

Blankets purchased at this sale can be stored with us free of expense until such time as you may need them.

3 cases of 11–4 White Wool Blankets in pretty borders, nearly all-wool filling, wide silk binding, well worth $4 50. August sale price **3.69** Pair.

As a special feature for this sale we shall offer 200 pairs of fine quality White Blankets, guaranteed all-wool, in red, pink, blue and yellow borders, made to our special order. Buoyant and warm. If bought at today's price would have to retail at $6 50 pair. Our August sale price **5.00** Pair.

Blankets sent to any of our customers and not satisfactory upon examination can be returned at our expense and money refunded.

Shepard, Norwell Company

Winter Street and Temple Place, Boston.

EASTERN STEAMSHIP CO

BANGOR DIVISION

Steamers leave Foster's Wharf at 5 P. M. daily, except Sunday, for Rockland, Camden, Northport, Belfast, Searsport, Bucksport, Winterport and Bangor, connecting at Rockland for Stonington, So. W. Harbor, No. E. Harbor, Seal Harbor and Bar Harbor.

PORTLAND DIVISION

Steamers leave India Wharf at 7 P. M. daily, Sundays included, for Portland, connecting with rail and steamship lines for interior and coast points. J. S. CARDER, Agent.

INTERNATIONAL DIVISION

Steamers leave Commercial Wharf at 9 A. M. Mondays, Wednesdays and Fridays for Portland, Eastport, Lubec and St. John, and on Mondays and Thursdays at 12 noon for St. John direct, connecting for Maritime Provinces.

C. E. LAECHLER, Gen'l Agent.

KENNEBEC DIVISION

Steamers leave Union Wharf daily, except Sunday, at 6 P. M. for Popham Beach, Bath, Richmond, Gardiner, Hallowell and Augusta. Connections are made at Bath with the Boothbay and Popham Divisions, both to and from Boothbay Harbor, Popham Beach and Intermediate landings.

SUNDAY SERVICE

Steamers leave Boston Sundays at 9 A. M., returning from Bath same day at 6 P. M.

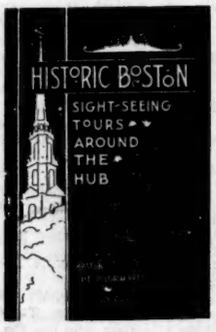
F. A. JONES, Agent.

"All Freight *via* the steamers of this Company is insured against fire and marine risk."

A. H. HANSCOM, G. P. & T. A.

CALVIN AUSTIN, V. P. & Gen'l Manager, Foster's Wharf, Boston.

Historic Boston



is doubtless the best guide to Boston and its suburbs ever issued. Has good maps and about 100 illustrations. Old residents find things in it they are glad to know and visitors by studying it do more intelligent sight-seeing in a day than they could without it in a week.

Paper, 25 cts., postpaid; cloth, 50 cts.

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